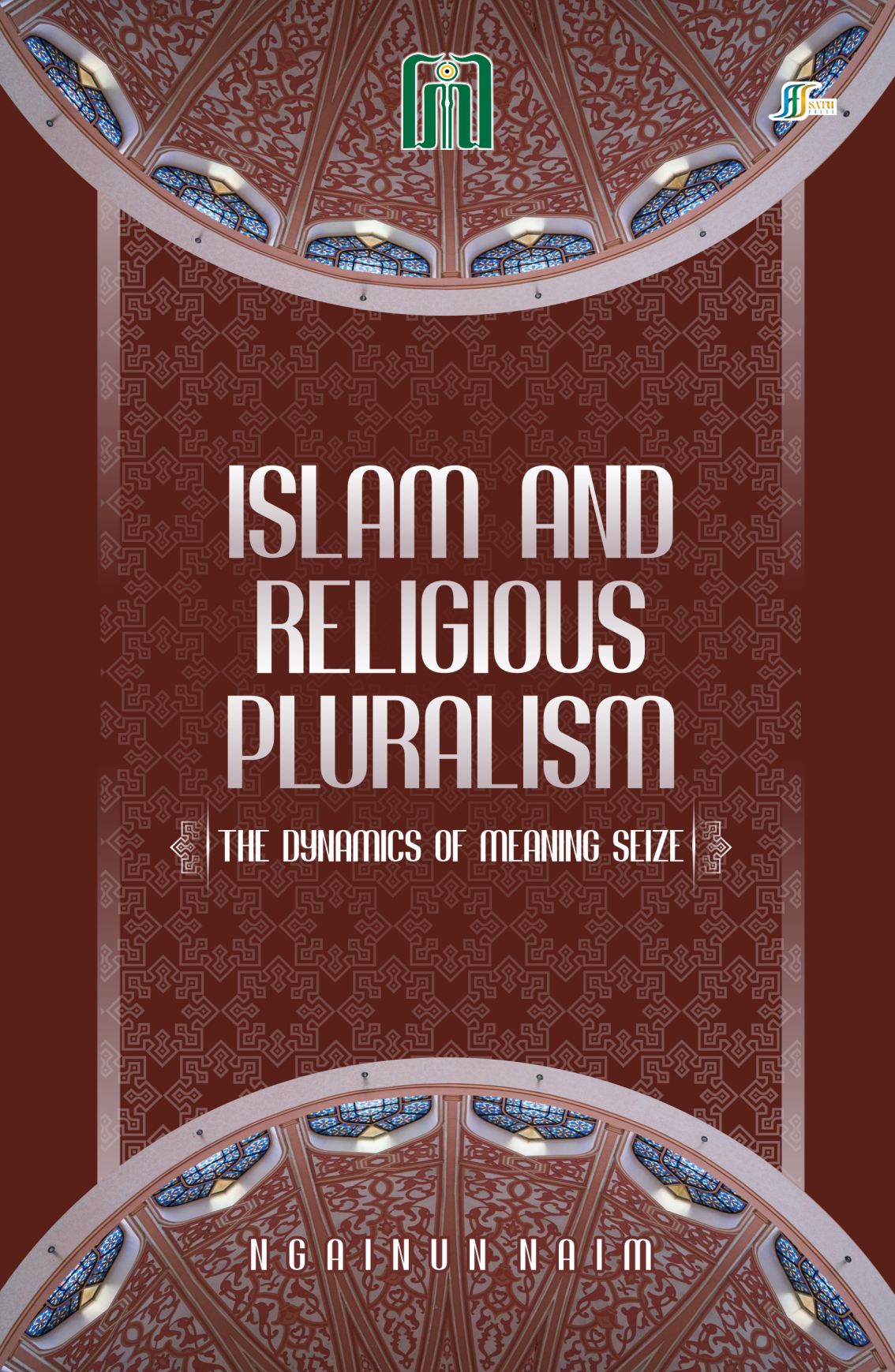
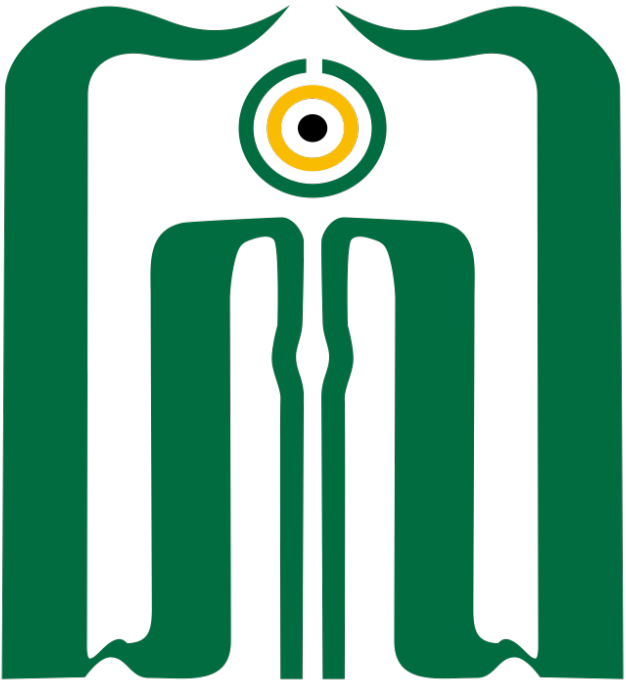


ISLAM AND RELIGIOUS PLURALISM

THE DYNAMICS OF MEANING SEIZE

NGAINUN NAIM



UNIVERSITAS ISLAM NEGERI
SAYYID ALI RAHMATULLAH
TULUNGAGUNG

ISLAM AND RELIGIOUS PLURALISM

THE DYNAMICS OF MEANING SEIZE

Ngainun Naim

SATU PRESS

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INTRODUCTION

Writing a book with the theme that becomes a matter of debate in the community, as the theme of this book, it is actually not an easy work. There are fears lest this work instead of contributing to the enlightenment of social life, but it rather a new matter of debate. I guess it is sort of reasonable by considering that a given current text belongs to the public, it will be interpreted freely by its readers. The Author of the text himself has no authority to compel the reader to follow the interpretation of the author. Everything is free to produce meaning and understanding in accordance with the context of each reader.

The problem is not on the diversity of interpretation itself. The diversity of interpretation has become a reality as well as a logical consequence that should be accepted. The problem is the attitude after reading the text. Hence, knowledge, understanding, awareness, and maturity of thought are necessarily needed. If this sort of thing has been realized, any model text will not be a problem anymore. It becomes a creative and productive topic of discussion and debate. If there is a reader who does not agree, he/she will take an effort proportionally by writing a similar text to give a rebuttal or clarification. A problem arises when the readers do not have the maturity and intellectual attitude. Disapproval of a certain book, for example, is not *countered* with books, but by doing a demonstration or by establishing a fatwa. This is not a form of creative and constructive response.

Indonesian Islamic intellectual history has a very good example in the tradition of dissent. Dissent has always occurred in the course of human history. The different aspects of each other are the attitude toward dissent itself. In this context, we deserve to learn from what is once done by Prof. Dr. H. M. Rasjidi. If an intellectual write a topic or idea that is less or not he agreed, then he made a book to argue and showed some weaknesses of the arguments used. Such a way is proved to be wise, honorable, and raise a respect of the various parties, including those who are criticized.

On January 3rd, 1970, Nurcholish Madjid presented a paper entitled "Necessity of Islamic Thought Reform and Issues of People Integration". This paper is presented at the Meeting House Islamic Research Centre, Menteng, Jakarta, in the event of the evening gathering of youth organizations, students, and Muslim scholars who are fused in HMI, GPI (Islamic Youth Movement), PII (Indonesian Islamic Student), and Persami (Association of Indonesian Muslim scholars). In this paper Cak Nur-nickname of Nurcholish Madjid-emphasized the importance of secularization. Secularization, according to Cak Nur, is not the implementation of secularism and it does not intend to convert Muslims into secularists. Secularization, as it is intended by Cak Nur is "worldly" values that are supposed to be mundane and releases Muslims from the tendency to "eschatological matters" it. Muslims should have a mental willingness to always test and re-test the truth of a value in front of the realities of the material, moral, or historical. Secularization, therefore, is intended to strengthen the mundane task of man as "caliph of God on earth".[1]

This paper invites a strong reaction from various groups. One of the persons who gave the harshest criticisms is M. Rasjidi. He wrote a book specifically entitled, *the correction*

[1] Nurcholish Madjid, *Islam, Kemodernan dan Keindonesiaan* (Bandung: Mizan, 2008), p. 229-230.

against Drs. Nurcholish Madjid of Secularization.[2] According to M. Rasjidi, there is not in history yet that the term secularism or secularization does not contain the principle of separation between the problems of the world and religion. Based on this understanding, Rasjidi finds secularism or secularization brings influence to the detriment of Islam and the *Ummah*. Therefore M. Rasjidi finds secularism and secularization must be eliminated. It is true that it has a positive impact that is liberating Muslims to come out of ignorance. However, the use of the term itself is not valid in Islam, and it only grows and is in effect in the West and the Christian life.[3]

Criticism of M. Rasjidi is sufficient to have an influence on Nurcholish Madjid. In a later development, he "revokes" the term secularization so that it is no longer used because its effects are less productive. Cak Nur himself receives appreciatively criticism of M. Rasjidi. He recognizes that secularization cannot be separated from the results of past philosophical *Enlightenment* secularism of Europe. Honestly Cak Nur realizes that the term "secular", "secularization", and "secularism" has provoked a huge controversy. Therefore he says not to use those terms and replace them with other technical terms that are more precise and neutral.[4]

Despite getting a very sharp criticism Cak Nur, personally, also remains respectful towards M. Rasjidi. Cak Nur appreciates him as a scientist who made a large contribution in laying the foundations of knowledge in Indonesian Islamic intellectuals. According to Cak Nur,

> "Prof. Rasjidi is an Indonesian Islamic intellectual who is the most widely gain not only an introduction

---

[2] M. Rasjidi, *Koreksi Terhadap Drs. Nurcholish Madjid tentang Sekularisasi* (Jakarta: Bulan Bintang, 1977)

[3] *Ibid.*, p. 13-14.The research of M. Rasjidi can be read in Muh. Syamsuddin, *Prof. Dr. H. M. Rasjidi, Pemikiran & Perjuangannya* (Yogyakarta: Azizah, 2004). For further information about secularization, read the work of Pardoyo, *Sekularisasi dalam Polemik* (Jakarta: Pustaka Utama graffiti, 2003), p. 90-100.

[4] Nurcholish Madjid, *Islam, Kemodernan*, , p. 302.

> but absorption of intellectual potions from the orientalism warehouse. In jest, if some time ago it was said that the Ministry of Religious Affairs (MORA/ *Depag in Indonesia*) was dominated by the "Mafia of McGill" then that is only known that the "Godfather" of the Mafia was Prof. H.M. Rasjidi. He is the most influential in efforts to send the graduates of IAIN or other scholars to Montreal, which for many people today really should be grateful to him ".[5]

The above quotation shows that Cak Nur still respects and appreciates the services of Prof. H.M. Rasjidi in laying on the foundation of Indonesian Islamic intellectualism by sending Indonesian Muslim students to study in various West universities, especially McGill Canada. However, in fact subtly Cak Nur also gives behind criticism against Prof. Rasjidi. Various feedbacks and charges which are intrinsically addressed to Cak Nur's thought that are believed to be affected by orientalism, according to Cak Nur, it has intellectual genealogical roots in Prof. Rasjidi personally. Mutual criticism, correction, and spaciousness to receive weaknesses as it is done by Cak Nur shows that he indeed makes pluralism not only as a theory, but also embodied in the attitude of everyday life.

M. Rasjidi also disagrees with another intellectual thought, he is Harun Nasution. [6]He writes a book entitled *Correction to Dr. Harun Nasution about Islam Seen from various aspects*.[7] This book contains a correction of part by part of Dr. Harun Nasution's book. Seen from the book with a thickness of 148 pages is that M. Rasjidi is very thorough, meticulous, and

---

[5] Nurcholish Madjid, *Kaki Langit Peradaban Islam*, Volume II (Jakarta: Paramadina & Dian Rakyat, 2009), p. 59.

[6] The serious research about Harun Nasution can be read in Nurisman, *Pemikiran Filsafat Islam Harun Nasution, Pengembangan Pemikiran Islam di Indonesia* (Yogyakarta: Teras, 2012)

[7] Check in M. Rasjidi, *Koreksi terhadap Dr. Harun Nasution tentang Islam Ditinjau dari Berbagai Aspeknya* (Jakarta: Bulan Bintang, 1977).

critical of each of Harun Nasution's main idea in his book *Islam Seen From various aspects*.

What is done by Prof. Dr HM Rasjidi is a good example of how to address opinion a disapproval of opinion. A book ideally should be responded with a book. An article must be addressed by an article. Likewise, the various other forms of articulation of thought. Those ways are intellectual way, intelligent, and enlightening and they are important to be cultivated in the context of Indonesian society. Awareness and understanding to appreciate dissent requires a long process and consistency. Effort should be made continually so that there is an increase of people's awareness of tolerance.

We should be concerned about listening to the many phenomena of intolerance. It shows not growing maturity and awareness for sharing and mutual respect. Disagreement with an opinion is basically a matter of course. There can be no common ground among all people. Instead of the diversity of opinions, it has a great potential to enrich lives. A much more important aspect is how disagreements is responded in a balanced.

This book is written because of the spirit to build up knowledge, understanding, and awareness of the importance of appreciating religion pluralism optimistically-positively-constructively. Religion pluralism should be treated as a part of reality of life that will always be there, present, and it requires right attitude to face it. Through this book, it is expected that culture of tolerance, especially to religion pluralism, grows up and develops as expected. The writing of this book is expected to realize the ideality. Since the beginning of writing this book, an intention that I wake up is how the word for word that I collate becomes a new energy to the improvement of socio-religious life in Indonesia.

The completion of this book is an extraordinary gift from Allah. In addition, there are many people who I have to say many

thanks for his services over the years. I cannot possibly mention them all one by one. To them all, I just thanked profusely. In particular, I want to address my wife Elly Ariawati and my dearest sons, Qubba Najwa Ilman Naim and Leiz Azfar Tsaqif Naim. They both are incredible energy of life. To both of them, I dedicate this book.

Trenggalek, December 20th, 2019

Ngainun Naim

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CHAPTER I

INTERPRETING RELIGION PLURALISM

A. RELIGION PLURALISM

1. The Meaning of Religion Pluralism

In connection with an effort to build a more comprehensive understanding of the meaning of religion pluralism, it is potentially important to understand the definition of religion itself. The understanding of the definition of religion will be a sequence of ideas to build a more unified understanding of the religion pluralism. Although the word religion has become a well known and inherent part of human life, but it is not easy to make a statement that religion can be widely accepted. This is because religion is always welcomed and experienced subjectively. Consequently, people often define religion in accordance with their experience and appreciation toward the embraced religion. This definition must be subjective in nature and it is not easy to be accepted by those who embrace a religion and have different

experiences. The implication is that the definition, the meaning, and understanding of religion are very diverse, depending on who defines it do.[8]

There are several factors that contribute to the difficulties in making the definition. *First*, it is because religion experience is as a matter of spiritual and it is subjective. In addition, religion experience is also very individualistic. Everyone interprets the religion according to his or her own religion experience. People who exchange ideas or discuss about religion experiences can rarely gain a common understanding, experience, and an agreement related to the discussed thing. *Second*, there may not be anyone who is so excited and emotional rather than in a case of discussing about religion. Religion for mankind in general is as a matter of sublime and sacred so that everyone wants to express himself as being a religious man. *Third*, the conception of religion is much influenced by an intention of a person who has defined the religion. People who are keen to go to the mosque or church tend to equate religion by going to the mosque or church. Sufism or mystical experts tend to emphasize their mystical belief. Meanwhile, anthropologists tend to define religion as activities or habits that can be observed.[9]

These several interrelated factors make the definition of religion come to be a debated thing and it is difficult to formulate a definition that can be agreed upon by all parties. So it is not exaggerated if W.H. Clark states that there is nothing more difficult than to find words that can be used to create a definition of religion. Clark argues that religion experience is subjective, internal, and individual. Consequently, each person gets different religion experience from others. In addition,

[8] Jalaluddin Rakhmat, *Islam dan Pluralisme, Akhlaq al-Qur'an Menyikapi Perbedaan* (Jakarta: Serambi, 2006), p. 20.

[9] A. Mukti Ali, *Universitas dan Pembangunan* (Bandung: IKIP Bandung, 1971), p. 4.

most people are more inclined to confess religion, although they do not run at all religious teachings.[10]

The difficulty in defining a religion then produces a variety of ways to understand it. One of the ways is to keep track of its origin and meaning essentially. Etymologically, "religion" is taken from the Sanskrit term which refers to the belief system in Hinduism and Buddhism in India. Religion consists of the word "a" which means "no", and the word "gamma" which means "chaotic". Religion, therefore, means a rule or order to prevent chaos in human life.[11]

Another version says that religion is composed of three syllables, namely a-ga-ma. *A* means clouds, blank, or empty. *Ga* means place that is in Balinese language called *genah*. The *ma* means sun, light, or light. From this version then it is taken the notion that religion is a lesson that outlines the procedures that are full of mystery, because God is considered confidential.[12]

In Dutch, German, and English, there are words that are similar with as well as they have the same meaning with the word *"gam"*. Those words are *ga* or *gaan* in Dutch; *gein* in German, and *go* in English language. They all have a similar meaning that is to go. After getting *a* prefix or suffix, its meaning changes in which from the meaning *go* turn into *a way*.[13]

If the review of etymological toward religious produces diverse understanding, such a case also occurs when religion is viewed in terms of terminology. Elizabeth K. Nottingham, for example, argues that religion is a phenomenon found

[10] Zakiah Daradjat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 1991), p. 3.

[11] Departemen Agama RI, *Ilmu Perbandingan Agama* (Jakarta: Proyek Pembinaan PT/IAIN, 1981), p. 51.

[12] Hassan Shadiliy, *Ensiklopedi Indonesia,* Volume I (Jakarta: Ichtiar Baru-Van Hoeve, 1980), p. 105.

[13] Sidi Gazalba, *Ilmu dan Kesehatan: Relevansi Islam dengan Seni-Budaya Karya Manusia* (Jakarta: Pustaka al-Husna, 1988), p. 20.

everywhere so it little helps our efforts make a scientific abstraction. Religion deals with human's effort to plumb the meaning of his own existence and the existence of the universe. Religion has caused the most extensive imagination and it is also used to justify a person's extraordinary cruelty towards others. Religion can evoke inner most perfect happiness, and also a feeling of fear and horror.[14]

Different meaning is formulated by Arnold Toynbe who reveals that religion is an attempt to provide answers to urgent questions, because science and philosophy are not able to give a complete answer. Religion, said Toynbe, is an endeavor to find a way how to reconcile ourselves with the devastating facts about the life and death. The coverage of a religion is very broad and it can reach all areas of human life, and even human life after death. This implies that religion is truly needed by humans to lead and guide their lives.[15]

Harun Nasution says that religion can be defined as: (1) Recognition of the existence of the human relationship with supernatural power that must be obeyed. (2) Recognition of the existence of supernatural power that control human. (3) Attaching themselves to a life form with recognition on a source outside human beings and it affects humans' actions. (4) The belief of a supernatural power that constitutes a certain way of life. (5) A system of code of conduct which comes from a supernatural force. (6) Recognition of the existence of obligations that are believed to stem from a supernatural force. (7) The cult of the unseen forces that arise from feelings of weakness and fear of the mysterious force that is available in human nature. (8) The teachings of God revealed to man through the apostles.

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[14] Elizabeth K. Nottingham, *Agama dan Masyarakat, Suatu Pengantar Sosiologi Agama,* trans. Abdul Muis Naharong (Jakarta: Rajawali, 1985), p. 4.

[15] Nur Achmad (ed.), *Pluralitas Agama, Kerukunan dalam Keragaman* (Jakarta: Kompas, 2001), p. 196.

Meanwhile, some important elements contained in religion are: (1) The power of the unseen: man feel himself weak and hunger himself to the supernatural powers as a place for asking for help. To aware of their weakness, then humans need to conduct a good relationship with the supernatural powers. This relationship can be realized by keeping the commandments and prohibitions of those supernatural forces. (2) The humans' belief that their welfare in this world and their life in the next depend on a good relationship with the supernatural powers. With the loss of this good relationship, it is believed that the sought welfare and happiness are going to be lost anyway. (3) The emotional responses of human beings. Those responses could be in the form of feeling of being fear, as it was found in primitive religions, or the feeling of love, as it was contained in the monotheistic religions. Furthermore, the responses take the form of worship found in primitive religions, or worship found in the monotheistic religions. Moreover, those responses take the form of a certain way of life of the concerned people. (4) Understand the presence of the *sacred* and the holy thing, in the form of witchcraft, holy books containing the teachings of the religion concerned and in the form of certain places.[16]

The diversity of the definitions of religion, both etymologically and terminologically, shows the fact that religion is not something which is easy to define. However, from the a variety of the given definitions, Harun Nasution's formulations seem to be fairly representative ones, because they are able to describe in details with wider scope of the object. The model of Harun Nasution's definition is so quite broad and detailed that in addition to be an excess, the given definition also has drawbacks, namely the extent of the scope

[16] Harun Nasution*, Islam Ditinjau dari Berbagai Aspeknya*, Vol. I, 6th ed. (Jakarta: UI Press, 1985), p. 10-11.

and characteristics of a religion that must be fulfilled by a religion.

Religion has an important function for human life. As for some of the functions of religion are: *First*, it is motivational. Religion gives human inner impulse or motive, character, and moral which underlies and sustains human beings' ideals and actions in all aspects of their life including all efforts in development. *Second*, it has creative and innovative functions. Religion gives encouragement for creative and productive work dedicatedly to build a better life both in the world and in the hereafter. Religion also encourages the renewal and improvement (innovative). *Third*, it has integrative functions. For individuals or society, religion integrates and harmonizes all human's activities, namely integration and harmony as a human being piety towards God Almighty and the integration and harmony between humans as social beings in relation to others and the environment. This integration aims to pursue good life in the world and in the hereafter. *Fourth*, it sublimities. Religion serves addictive and sanctify for all human actions, so that such actions are not only religious in nature but also every deed will be executed sincerely with the whole dedication because of its religious beliefs.[17]

The word pluralism viewed from its meaning comes from a plural word which means a lot or a few or "*form the word used with reference to more than one*.[18] Meanwhile, terminologically, pluralism is not just a state or fact that is plural, vary, or many. Moreover, pluralism substantially manifested in attitude to mutually admit as well as appreciate,

[17] Ishomuddin, *Pengantar Sosiologi Agama* (Jakarta: Ghalia Indonesia, 2002), p. 59-60.

[18] A.S. Hornby, et.al., *The Advanced Learner's Dictionary of Current English* (Oxford: Oxford University Press, 1972), p. 744.

respect, preserve, and even to develop, or to enrich a condition which is characterized as plural, vary, or many.[19]

In such a given meaning there is something fundamental of pluralism, namely "sincerity" in every human being to accept the existing diversity. "Sincerity" is not easy to be cultivated in a person, or in a global community, because the "sincerity" is related to awareness, training, greatness of soul, and self maturity. As a consequence, pluralism often becomes a problem in relation to aspects of life extensively, such as in aspects of the economical system, political ideology, social structure, and even in religion matters.[20] But among the various aspects of the essential meaning of the concept of pluralism that gained depth attention is the social relations among the religious community,[21] because the inter-religious community relations is always characterized by dynamics, tension, and even conflict.

Discourse of pluralism in general does not merely appear caused by the community plurality, the diversity in the various fields of life and community structure consisting of various races and religions. Moreover, building *genuine engagement of diversities within the bounds of civility* is more important in the reality of such diversity. Even, it is said that pluralism is a necessity for the survival of humanity which can

[19] Kautsar Azhari Noer, "Menyemarakkan Dialog Agama (Perspektif Kaum Sufi)", in Edy A. Effendi (ed.), *Dekonstruksi Islam Madzhab Ciputat* (Bandung: Zaman Wacana Mulia, 1999), p. 87; Alwi Shihab, "Nilai-nilai Pluralisme dalam Islam, Sebuah Pengantar", dalam Sururin (ed.), *Nilai-nilai Pluralisme dalam Islam, Bingkai Gagasan yang Berserak* (Bandung: Nuansa, 2006), p. 17.

[20] Fatimah Usman, Wahdat Al-Adyan, *Dialog Pluralisme Keagamaan* (Yogyakarta: LKiS, 2002), p. 64; Azyumardi Azra, *Reposisi Hubungan Agama dan Negara, Merajut Kerukunan Antarumat* (Jakarta: Kompas, 2002), p. 204, 213.

[21] Abdulaziz Sachedina, *Beda Tapi Setara, Pandangan Islam tentang Non-Islam*, trans. Satrio Wahono, 2nd ed. (Jakarta: Serambi, 2004), p. 34-35.

be done through the mechanism of checks and balances among groups in society.[22]

In more detail, pluralism is the presence or diversity tolerance, ethnic or cultural groups in a community or country as well as the diversity of beliefs or attitudes in an agency, institution, and so on. Such a kind of pluralism is referred to as social pluralism. To realize and support the concept, the tolerance is required. Therefore, the tolerance in the absence of a pluralistic attitude will not guarantee the achievement of lasting harmony among religious believers. Likewise is the opposite.[23] In connection with the reality of pluralism, it is important to reflect the opinion of Moses Asy'arie:

> "The existing reality of life, which is captured from the empirical realities of human life, is essentially plural reality, and the plural is always changing and in the constantly change, so the plurality reveals itself increasingly complex. Given the complexity of the plural reality requires a high wisdom to be able to deliver someone to the top of mountain, and then to look the plurality existed under the peak height of the mountain. Without having high wisdom, the complicated plurality will be confusing. High wisdom is gained from the monotheistic view (theological) which will illuminate the vision of the existence of a plural unity".[24]

The long history of inter-religious relations is always characterized by ups and downs between peace and conflict. At certain times, the history of inter-religious community life characterized by harmony, concord, and the creation of a

[22] Budhy Munawar-Rachman, *Islam Pluralis: Wacana Kesetaraan Kaum Beriman* (Jakarta: Paramadina, 2001), p. 31.

[23] Alwi Shihab, *Islam Inklusif, Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1995), p. 41.

[24] Musa Asy'arie, *Filsafat Islam Tentang Kebudayaan* (Yogyakarta: LESFI, 1999), p. 130-131.

peaceful life. Different religion adherents mutually tolerate and appreciate the differences. However, at other times, this relation is colored by the instead reality. Religious differences become the starting point for the emergence of tension, conflict, violence and various other obscure sides of humanity. More attention to the depth and breadth of social relationships among religious is something logical.

Genuine awareness of pluralism is very important to be cultivated within every religious community. When awareness toward pluralism has become a strong part in the lives of religions, then life will go peacefully. In fact, as it is said by Sachedina, pluralism, along with democracy and communication, is a remedy for violence in various manifestations.[25] This opinion seems to require testing in the empirical framework. Therefore, violence concerns with various aspects. Completion and cessation efforts against violence should involve variety of elements in a comprehensive manner. Pluralism, democracy, and communication are the formula that requires proper implementation framework and in their implementation they require nothing short time. However, positioning of pluralism, democracy, and communication as a remedy for violence along with various other appropriate formulas conducted comprehensively does have a significant role to eliminate, or to stop the violence.

The word pluralism itself has a broad meaning and form. There are various forms of pluralism, such as cultural, social, economic, legal pluralism, and so on. Among those various forms of pluralism, however, the focus of this research is religious pluralism. In defining the term religious pluralism, Anis Malik Thoha relates it to the definition of religion. According to Anis, which is included in the definition of religion is not only a religion as we understand it in a general sense, as

[25] Abdulaziz Sachedina, *Beda Tapi Setara*, p. 33.

we have understood it so far. Malik says that the scope of religious definition is very broad, covering all kinds of religion, belief, sect, or various types of modern ideologies such as communism, humanism, secularism, nationalism, and others. With a sort of this broad sense, then Anis Malik Thoha builds understanding of religious pluralism, where the word "pluralism" is coupled with the word "religion" as a predicate. Based on the formulated formulation, Malik defines "religion pluralism" as a condition of living together *(co-existence)* among religion *(in the broadest sense)* that is vary in a community while maintaining the specific characteristics or the teachings of each religion.[26]

The understanding of pluralism is very diverse. It also occurs in terms of religion pluralism. There is an opinion that equating religious pluralism with relativism. Ahmad Khoirul Fata founds that religion pluralism is closely related to relativism. Relativism means a view that see all religious beliefs, ideology, and philosophical thought both contain the truth and have equal positions.[27] However, this argument needs to be clarified. Religion pluralism cannot be equated with relativism. A relativist would assume that things related to the "truth" or "value" is determined by the way of life as well as the person's or society's frame of thinking. As a consequence of religion relativism view, whatever the religion doctrine is, it must be stated correctly. Or it is obviously stated that, "all religions are equal", because the truth of religions, although it is different and in contrary to one another, it must be remain accepted. To that end, a relativist would not

[26] Anis Malik Thoha*, Trend Pluralisme Beragama, Tinjauan Kritis* (Jakarta: Perspektif, 2006), p. 14.

[27] Ahmad Khoirul Fata, "Pluralisme Agama: Sebuah Pertarungan Wacana", *Islamia*, Vol. III, No. 3, Tahun 2008, p. 90.

recognize, even let alone accepting a universal truth, which is applicable to all places and all times.[28]

There is also an idea which equates religion pluralism with syncretism. Anis Malik Thoha, a lecturer from the International Islamic University Malaysia (IIUM) in his book states that religious pluralism is the same as syncretism. The implication is, religiosity becomes similar to "taste" of the man of today in mode and *fashion*. This view assumes that religion pluralism is a view that composes existing elements from many religions into a new element.[29] However, this opinion needs to be scrutinized. Religion pluralism is not the same as syncretism, in which the later creates a new religion by combining certain elements or some elements of several religions.[30] Syncretism is basically originated from the confronting between the various religions and civilizations in the world. This confronting is the reality that it is impossible to avoid. From the process of interaction which then it has an implication of existing the desire to know each other. However, it always happens that each party is less "open" to another party that ultimately leads to misunderstanding and misinterpretation. If a religion dealing with other religions, a problem that often arises is war of *truth claims* (beliefs of certain community religions who claim that their religion is the only true religion), and subsequent war of *salvation claims* (beliefs of certain community religions who claim that religion is the only way of salvation for all mankind). Sociologically, truth claims and claim salvation can lead to a variety of socio-

[28] Budhy Munawar-Rachman, "Kata Pengantar", in Komaruddin Hidayat and Muhammad Wahyuni Nafis, *Agama Masa Depan Perspektif Filsafat Perennial* (Jakarta: Gramedia, 2003), p. 19; Harold Coward, "Religious Pluralism and the Future of Religions", in Thomas Dean (ed.), *Religious, Pluralism and the Thruth, Essays on Cross Cultural Philosophy of Religion* (Albany: State University of New York Press, 1995), p. 41-42.

[29] Anis Malik Thoha, *Trend Pluralisme Agama*, p. 264.

[30] Alwi Shihab, *Islam Inklusif*, p. 42.

political conflict, which result in a wide range of inter-war, which until now is still a reality in modern times.[31]

In the framework of this kind, the basic attitude is needed in the discourse of religion pluralism is each party should have a good understanding of the information or the existence of other religions. Information about other religions must be based on good information to their own religion.[32] Mastery of other religions, and especially also to their own religion, in turn, will lead to the belief that religion and at the same firm has a significant tolerance to inter or intra-religious. Adequate understanding in the matter may make religion community be able to raise the values of holistic-transformative contained in the teachings of each religion.[33] Understanding of a such pluralism can be a cornerstone in the creation of inter-religious relations in a harmony.

Religious pluralism does not just cease at the co-existence, but it also supports and recognizes-not equate-the existence of all religions. It seems that the formulation of pluralism of Mohamed Fathi Osman is in tune with this notion. Osman said:

"Pluralism is more than just a moral tolerance or passive coexistence. Tolerance is a matter of habit and personal feelings. Meanwhile, coexistence is merely the acceptance of the other party, which does not exceed the absence of conflict, on the one hand, it requires measures of institutional and legal framework to protect and validate equality and develop a sense of human brotherhood as an individual or group, whether such measures are congenital or acquisition. Similarly, pluralism through a serious approach to the effort is intended to understand another party and to cooperate to build the good

[31] Budhy Munawar-Rachman, "Kata Pengantar", p. 14-15.

[32] Harold Coward, "Religious, Pluralism, and the Future of Religions", p. 162.

[33] *Ibid*., p. 166.

of all. All human beings should enjoy equal rights and opportunities, and they should fulfill the same obligations as citizens and citizens of the world. Each group should have the same right to assemble and develop, maintain their identity and interests, and enjoy equality of rights and obligations of the state and the international nature".[34]

The views expressed by Fathi Osman shows that pluralism requires the active participation of different parties for the creation of the goodness of all parties. Pluralism in this context is a typology of diversity as the continuity of inclusivism. Pluralism further clarifies and believes the differences in religions.

Regardless of the origin of the word reality of pluralism which is first raised in the West, the true values of pluralism have strong roots in the teachings of Islam, as stated the Qur'an and Sunnah. Both the principal source of Islamic teachings explicitly teach the necessity of the development of pluralism and the like. Meanwhile, the influence of modern ideas about humanitarianism and religion pluralism takes a role in the development of it in the world of Islam, the Qur'an's support towards that view is very strong. Pluralism is an intrinsic part of Islamic teachings in the reality of history which blend itself with the teachings of monotheism as the basic teachings of Islam.[35] As a consequence, pluralism must be recognized as a reality that its presence cannot be denied and even it must be seen as part of the law of nature *(sunnat Allah)*.[36]

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[34] Mohamed Fathi Osman, *Islam, Pluralisme, dan Toleransi Keagamaan: Pandangan al-Qur'an, Kemanusiaan, Sejarah, dan Peradaban, trans. Irfan Abu Bakar* (Jakarta: Paramadina, 2006), p. 2-3.

[35] Abd. A'la, "Pluralisme dan Islam Indonesia ke Depan: Ketakberdayaan Umat dan Politisasi Agama Sebagai Tantangan", in Sururin (ed.), *Nilai-nilai Pluralisme*, p. 139.

[36] Zuly Qodir, "Muhammadiyah dan Pluralisme Agama", in Imron Nasri (ed.), *Pluralisme dan Liberalisme: Pergolakan Pemikiran Anak Muda Muhammadiyah* (Yogyakarta: Citra Karsa Mandiri, 2005), p. 87-93.

In the present context, pluralism has become a discourse that goes on all the elements of society. The complexity of the problems faced by people, it demands that they should be solved jointly by all religions and faiths.[37] Pluralist religion understanding will have a concrete contribution in fostering tolerance and mutual understanding to create a peaceful life without conflict and violence.

Principally, it should be built a proper understanding of pluralism. Pluralism, once again, does not have an intention to establish uniformity of religion. Understanding of pluralism, particularly that which involve long lasting debate concerning safety issues, namely how a theology of religion defines itself in the midst of other religions, which until now it is still a big problem.[38]

If it is carried out in-depth study, religion pluralism is a fundamental resource that can be used for humankind to bring peace and justice in every contemporary society. Peace is a faith that is translated into action. Just to believe in justice alone is not enough to create peace. A peace is really the result of justice which is maintained at every stage of human relationships.[39]

The problem is the concept of pluralism is not a neutral concept. There are a variety of interpretations, and also "suspicion". When the concept of pluralism comes into the religious realm, there are far-reaching implications. This is because although a religion is ontologically sourced from a single reality, but that it is visible on the subsequent development of the religion into psychological symptoms, cultural, and social identity. In this context, there are three

[37] Th. Sumarthana, "Kemanusiaan, Titik Temu Agama-agama", in Martin L. Sinaga (ed.), *Agama-agama Memasuki Milenium Ketiga* (Jakarta: Grasindo, 2000), p. 35.

[38] Budhy Munawar-Rahman, "Kata Pengantar," p. 31.

[39] *Ibid*., p. 30.

possibilities occur. *First*, religion penetrates the social and cultural life of the community. *Second*, religion is influenced by external elements. *And third*, the dialectic between them. Diversity and pluralism become a real when religion has been reconstructed by its adherents. From this fact, the origin of conflict appears.[40]

In principle, there are some fundamental things that need to be strengthened regarding to religion pluralism. *First*, religion pluralism has a goal of the creation of harmony. An objective understanding of the religion reality is not intended to unify *(unity)* the diversity itself, because uniformity is an effort that reduces the unique identity of each religion as well as it denies the reality that is diverse. *Second*, religion pluralism endeavors to find a dimension that allows the creation of convergence, not consensus. *And third*, religion pluralism proposes *trust*, not a*greement*.

2. Perspective Theology of Religion Pluralism

Theology is a language derived from the word *"theos"* meaning God, and *"logos"* meaning knowledge.[41] So, from language perspective, theology is the science of divinity. Meanwhile, terminologically, theology is the science which deals with God and everything associated with it, man's relationship with God, and God's relationship with man.[42]

Words of theology itself are not derived from the treasury and Islamic tradition. Theology is a term taken from other religions, namely treasures and traditions of the

[40] Syamsul Arifin, *Merambah Jalan Baru dalam Beragama, Rekonstruksi Kearifan Perenial Agama dalam Masyarakat Madani dan Pluralitas Bangsa,* 2nd ed. (Yogyakarta: Ittaqa Press, 2001), p. 67.

[41] Ahmad Hanafi, *Pengantar Theology Islam*, 5th (Jakarta: Pustaka Al-Husna, 1989), p. 11.

[42] Amsal Bachtiar, *Filsafat Agama Islam* (Jakarta: Logos Wacana Ilmu, 1997), p. 18.

Christian church. However, this word then undergoes expansion of meaning and enters into the treasures of other religions, including Islam. Consequently, theology can be developed extensively in uses, including as an approach. Despite it much talks about the fundamental religious issues, theology is not *the intellectual expression of religion*, but it is more accurately described as *revealed* theology or it is also called *natural theology* or *philosophical theology*. In his analysis, Hanafi concludes that theology is the science that talks about God and its relationship with humans, either based on the truth of revelation or based on investigation of pure reason.[43]

Theology contains two teaching groups, they are the basic teachings revealed by God through His apostles to human society and explanations of religion leaders or religion experts that constitute religion teachings. Basic teaching of religion is absolute, absolutely true, unchanging, and cannot be changed. The explanation of religion experts is relative, proportionate, mutable, and can be changed according to the times.[44] Judging from the structure of science, theology is a branch of science that meets scientific criteria, namely the use of reason with all the capabilities of analysis, generalizations, and the laws of induction and deduction conclusion of the data of experience. By means of this kind it can be obtained laws and principles which underlie and relate presented facts and phenomena and unify the entire experiences into a coherent overall system. If this knowledge is scientific, so the intended theological is supernatural knowledge or a scientific reflection on faith. Thus, there is one fundamental factor that distinguishes between theology and scientific knowledge in general, namely theology bases itself to the revelation of God as it is understood by

[43] Ahmad Hanafi, *Theology Islam*, p. 11-12.

[44] Atang Abdul Hakim and Jaih Mubarak, *Metodologi Studi Islam* (Bandung: Remaja Rosdakarya, 1999), p. 57.

faithful men, meanwhile another science is based on sensory and rational thought. However, when it is viewed from the aspect of the subject and object, theology and other sciences have similarities; their subjects are humans and their object of discussion is divinity.[45]

Judging from the theoretical framework, there are two classical theories which become the forerunner of the idea of pluralism, they are pluralism materialistic and spiritualistic pluralism. The materialistic pluralism concept comes from the Democritos atomic theory which states that atoms are the smallest part of the body that continuously dispersed and capricious. Qualitatively, those atoms are same, but in terms of size and shape they are different. Atom is always available and cannot be destroyed. The atoms move freely in space with their own natural motion. Conception is then deriving to understand pluralism by giving particular emphasis on the distinctive features of the systems that bring together the elements in it. Meanwhile, the theory of pluralism spiritualistic refers to Leibniz conception in which it has an attempt to avoid two things; they are idea of Spinoza mechanism and atomism. Although different, these two theories have commonalities that do not reject the fundamental unity in the completeness of the universe.[46]

Religion pluralism is a reality that is impossible to resist. It has been there, and it becomes a part of everyday life, and becomes one of the things that characterizes today's world.[47] A human lives in pluralism and he is part of pluralism itself, either passively or actively, not least in religious term.

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[45] Amsal Bachtiar, *Filsafat Agama Islam*, p. 19.

[46] Frederich J.E. Woodbridge, "Pluralism", in James Hastings (ed.), *Encyclopedia of Religion and Ethics*, Vol. X (New York: Charles Scribner's Sons, t.t), p. 68.

[47] Harold Coward, *Pluralism Challenge to World Religion* (Maryknoll NY: Orbis Books, 1985), p. 5.

Religion pluralism is a particular challenge faced by the world religions today. And as Coward's observation, every religion appears in a plural environment from the point of religion and it establishes himself as a response to the pluralism. If it is not understood properly and wisely by religion adherents, religion pluralism will have an impact not only in the form of inter-religious conflict, but also of social conflict and disintegration of the nation. [48]

Analysis of David Tracy reveals that among the religions that exist in this world none of them has a single essence, there is no single charge of enlightenment or revelation, there is no single way of emancipation or liberation that is built into all of the plurality. There are differences in the interpretation of God himself: *God, Emptiness, Suchness, the One, Nature, and the Many*. There are differences in understanding of what is revealed by God about God and about us in our relationship of harmony and disharmony with the Lord. There are differing interpretations about what should we follow to change (our view) of the face-centered self-centering fatally toward God freely. But the discourse and the ways of religion as it can sometimes be complementary, and to a certain extent, complement some aspects that have not been ahead of the others, but at the same time they can also interfere with each other and eliminated.[49]

Monotheist religion adherents, in the dynamics of history, in the fact, there are a lot of intolerant and abusive. It is a challenge and a serious problem that must be addressed, because in the life dynamic which is getting complicated, the challenge of religion pluralism becomes harder and harder.

[48] *Ibid*., p. 167.

[49] David Tracy, *Plurality and Ambiguity, Hermeneutic, Religion, Hope* (Chicago: University of Chicago Press, 1987), p. 89-90.

According to Rodney Stark,[50] monotheistic faiths' claim which is *particularistic subjective-humping* that the adhered religion is the only true, the only believe in one God, the One and True *(One True God)* leads many conflicts. Stark highlights the subjectivism of the monotheistic religions' followers (Jews, Christians, and Muslims) who look down other religions. When some strong particularistic religions are threatening one and another, then the conflict will be maximalised to happen. Similarly, it also happens in the case of intolerance. Stark concludes that religion conflict will culminate if some powerful religious organizations and particularistic are coexist.[51]

According to Raimundo Panikkar, to understand other people's religions in a comprehensive manner, we must understand their religions through their original language. We cannot ignore the differences that exist within each religion to draw the conclusion that "all must be one". According to him, there are three kinds of human religious attitudes: *exclusive, inclusive, and parallel / plural*. Exclusive attitude means one considers that his religion is the only true one, while others are wrong; inclusive attitude means someone thinks that his religion is the most right religion, but other religions also contain the truth; plural attitude means one considers that all religions are the same and each contains truth.[52]

Religious pluralism is often still accepted as *the de facto* pluralism, in which it is a form of pluralism recognition that is only temporary, and it still uses an approach in which all religions and all people will gradually find my religion truth and follow it. Such an understanding of pluralism is still inclusivity, in the sense that it does not appreciate the distinctiveness and the values of other religions, but it tries to

[50] Rodney Stark, One True God: *Resiko Sejarah Bertuhan Satu*, trans. M. Sadat Ismail (Jakarta: Nizam, Yogyakarta: Qalam. 2003), p. 171-173.

[51] *Ibid*., p. 181.

[52] Raimundo Pannikar, *Intrareligious Dialogue* (New York: Paulist Press, 1999), p. 15.

annex subtly by using global concepts and categories of religion. Such pluralism is very vulnerable to tension and conflict, because the concept only suspends a form of competition in the matter of religion superiority, but it does not solve the problem. Religion pluralism that is only based on the necessity to live in a harmony to face plural reality of living is not sufficient, because the position is still inclusivity. The sort of position assumes that one religion is true, but other religions also have their own ways to take a part of truth of that one religion.

Another trend of *the de facto* pluralism is pushing to take a relativistic position. This position makes the dialogue into a pseudo communication, because it assumes that all religions are true, then all means correct. This view hides the fact that every religion experience is an interpreted experience. And, interpretation itself is influenced by many aspects. One of them is determined by aspect of tradition. This tradition states that religion basic experience does not solve the problem of truth. However, the position which absolutist itself also does not allow for conducting a dialogue, because one considers that his religion is one and the only which is true, meanwhile the other is wrong. The *de facto* pluralism paradigm is still brittle because of relativism problem or identity inclusivity. Inclusivity is lack of respect to another religion distinctiveness, even annexing others in its category.[53]

It should be said that "The man is good both a favor and because of their religion". The value and distinctiveness of other religions are sincerely appreciated. It is the starting point of deeper pluralism, namely pluralism de jure. Pluralism is more fundamental, because a debate is a means to be able to express more fully the mystery of God's riches. With this kind

[53] Haryatmoko, "Paradigma Hubungan Antar Agama: Pluralisme De Jure dan Kritik Ideologi", in M. Amin Abdullah, et. al., *Ontologi Studi Islam, Teori dan Metodologi* (Yogyakarta: Sunan Kalijaga Press, 2000), p. 36.

of conception, it is possibly there is one who understands that the concept of pluralism de jure actually fell on relativism. This kind of suspicion is reasonable. However, in the context in which relativism is understood as an acceptance of contingency without decreasing at all typical of religious truth, it stimulates the emerge of another problem. This statement is supported by an idea that acceptance of this contingency is a defense against what a historian addresses to the problem of relativism or absolutism. Historical dimension is a way for God to reveal himself to man. The entry of the Absolute Truth in history cannot be separated from the contingency of history which is captured through the categories of human history. God reveals himself in the particularity of historical contingency. And, God does not make absolute of this historical particularity. If God does not make absolute this historical particularity, it means *a posteriori* of God does not make absolute of a certain religion as historian social institution. In other words, the revelation of God is total and absolute, but the human ability to capture or understand is limited.

The difference of religion is not to be contrasted, but as a challenge to be answered. Contrasting distinction will potentially lead to conflict. The difference should be seen as a reality that must be addressed constructively. Emmanuel Levinas describes this case by saying that the relationship does not neutralize the others, but maintaining it. Another as a different thing is not an object that should be part of us or be like us, but it withdraws itself in a mystery.[54] The basic of this view is a form of spirit of humanity and universality. The views of religion pluralism are expected to be able to increase collective consciousness for mutual respect and admire, even though the embraced religion is different. It even does not just to develop an attitude of denying or being superior in front of

[54] *Ibid*., p. 37.

other religions, because this sort of thing would be the trigger for a conflict and religion intolerance.

3. Religion Pluralism of Philosophy Perspective

In the perspective of philosophy, pluralism is a view which assumes that reality does not only consist of one substance or two substances, but it consists of many substances.[55] Thoughts on pluralism can be tracked from the time of ancient Greece. Empedocles is a philosopher who argues that the fact consists of air, earth, fire, and water.[56]

Another philosopher who has the view of pluralism is Anaxagoras. According to Anaxagoras, the origin of the elements is not only four, but more and innumerable. Those elements can unite or separate driven by nature of the outside. The nature is called "Nus". Those Nus compiles the nature from the fragmented thing. Nus is a final and the origin of everything. It is in everything, but not part of it. It is not infinite, hold the power over himself, and exist by itself anyway. It is the will that make up and lead everything. Everything is valid according to the law. All of these are caused by Nus.[57]

Nu in Anaxagoras' concept is intended to explain the basics of nature. The concept has a parallelism with the teachings of religion which believe in God Almighty, although it does not have a clear view of the theological charge. However, the concept of Anaxagoras becomes a watershed for the development of the concept of religion pluralism in the period thereafter.

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[55] Ali Mudhofir, *Kamus Teori dan Aliran dalam Filsafat dan Teologi* (Yogyakarta: Gajah Mada University Press, 1996), p. 188.

[56] K. Bertens, Sejarah Filsafat Yunani (Yogyakarta: Kanisius, 1999), p. 67.

[57] Muhammad Hatta, *Alam Pikiran Yunani* (Jakarta: UI Press, 1986), p. 40.

Democritus has a similar concept to Anaxagoras. As like other pluralist philosophers, Democritus argues that the fact is not only one, but it consists of many elements. The theory of the smallest part of everything, according to Democritus, is called atoms (*atomos*). In line with the concept, Democritus is categorized as a materialistic pluralism philosopher because he states that atoms are material and medium in the motions of atoms, however, it has varying concepts.[58]

The philosophers' view about pluralism continues of getting their growth. In the scholastic period, emerging an issue that marks an important development concept of pluralism, namely; how can plurality happen? In fact, God is one and it is impossible to get out of that one except only one, while the reality of life in the world reflects the plurality? This issue gets responses from some philosophers. One of them is Plotinus who offers a theory of creation through the process of emanation; the beam where the process of creation takes place on the steps of the jet and then with many stages of emission diversity is born.[59]

In the modern era, a philosopher who is categorized as pluralist is Descartes. He bases his philosophy on the notion of substance. For Descartes, the numbers of substance are three, namely God, soul, and body or thing. This theory is countered by *Spinoza* who holds an extreme monism. Spinoza argues that the substance is only one, that is God. The view of Spinoza, in its development, also gets a counter from Leibniz.[60] Leibniz has very similar view to Descartes in which he also bases his philosophy on the notion of substance. However, in the

[58] James Hastings (ed.), *Encyclopedia of Religion and Ethics*, Vol. X (New York: Charles Seribner's Sons, t.t.), p. 67.

[59] A. Hanafi, *Filsafat Skolastik* (Jakarta: Pustaka Al-Husna, 1983), p. 61; Musa Asy'arie, *Filsafat Islam, Sunnah Nabi dalam Berpikir* (Yogyakarta: LESFI, 1999), p. 50-51.

[60] Harun Hadiwijono, *Sari Sejarah Filsafat Barat II* (Yogyakarta: Kanisius, 1980), p. 27.

Leibniz's view, the entire universe is composed of "exist" - "exist" or substances. Therefore there are many substances that are not countless. Each substance is called monade. Each monade is single and that cannot be divided. Monade is not an atom, but it is a metaphysical point. Monade cannot be produced naturally and cannot be destroyed. Its existence solely because of creation and it keeps exist for God permits it.[61]

Over the years, the idea of pluralism, especially religion pluralism, continues to grow. Religion pluralism itself actually has been the subject of study for a long time. There are three alternatives that must be faced to deal with religion pluralism. First, the assumption states that there is only one true religion (assertion on exclusive claim). Muslims say that Islam is one and the only true religion. For Catholics, their religion is also one and the only true religion. Likewise it occurs for other religions. The implication of this establishment is the sense of responsibility of every follower of the religion to carry out the duties to their own religion and it is considered as a way of salvation, both in this world and in the hereafter.[62] Second, it is indifference (religious indifferentism). This attitude arises from the feeling that the man is very limited due to his knowledge, and then he does not know the true religion among several religions. This attitude assumes that not only one true religion, but all religions are no truer than the other. It is not a serious matter if many religions exist in this world. All of these are only a certain corners of the truth. This kind of attitude is quite popular, but it results in a difficulty. *Indifferent* attitude is dangerous to science, because science can only be established on the basis that some opinions are more correctly than another ones. If religion is required in real life for humans, so

[61] *Ibid*., p. 40.

[62] David Trueblood, *Filsafat Agama*, trans. M. Rasjidi, 9th ed. (Jakarta: Bulan Bintang, 1994), p. 134.

the religion must submit itself to human mind saying that there is good and not good. Trueblood states that it is a wrong to deny the existence of differences in religion.[63] Third, for someone who wants to embrace a religion, it is not an attitude assuming that only his own religion is right or an attitude saying that all religions are true, but the attitude to scientifically investigate, it is driven by attitude of philosophers who are bright in the investigation and abstain themselves from conclusion with description as wide as possible. If each of religious expert can understand other religions, it is expected the presence of a higher level of religion view, namely level of religion that is not limited to the outside tolerance, but an attitude with full of respect, either outside or inside.[64]

Religion pluralism also becomes an important theme is the subject of discussion in the perennial philosophy. From point of view of language, the word "perennial" which qualifies the word "philosophy" means eternal, immortal, or forever. Meanwhile, viewed from the perspective of terminology, as stated by Seyyed Hossein Nasr, perennial philosophy implies an eternal and everlasting truth in all centers of the sacred tradition; concerning the existence of a metaphysical doctrine and teachings which are universal and timeless.[65] Because of its characteristics which are universal and trans-historical, the perennial philosophy can be found in all religious traditions, whether Hindu, Buddha, Judaism, Christianity, Islam, and so forth. Perennial philosophy in Hindu is discussed in the doctrine of *Sanata Dharma*, in which muslims know it in term of *al-hukmah al-khalidah, ad-din*, or *al-hikmah al-laduniyyah*,

[63] *Ibid*., p. 135-136.

[64] *Ibid*., p. 137.

[65] Seyyed Hossein Nasr, "Introduction", dalam Frithjof Schuon, *Islam and the Perennial Philosophy*, trans. J. Peter Hobson (London: World of Islam Festival Publishing Company, 1976), p. 7.

while in Taoism it talks about a doctrine of the Tao as a principle of life.[66]

The term of perennial philosophy turns loaded with claims. There are so many philosophies of the various paths and periods that have been and will continue to review it and claimed that his philosophy is perennial philosophy. Philosophy of positivism, Platonism, Scholastic Thomism, Scholasticism in general, Mysticism, Naturalism, and Catholic philosophy are some of the many schools of philosophy in the world, both in the East and in the West, who claim themselves as the perennial philosophies.[67]

Judging from the more substantial aspects, perennial philosophy has always talked about the existence of "His Holiness" *(The Sacred)* or "the One" *(The One)*. He is the manifestation of the Absolute, the source of all beings. Similarly, this philosophy seeks to explore the manifestation of "*the One*" in all dimensions of nature, religion, philosophy, science, and art. As another world view, philosophy perennial is a worldview that has a special understanding of the Divine and the human place in reality. For this philosophy, Reality Ultimo *(Ultimate Reality)* of the Divine is without a name, *Esa or the one*, which is unattainable, in which none can be said except by negation. For example, that the Divine is not the person or personal.

The thoughts of holly scientists and classical philosophers since long time before the ancient Persian, Indian, Roman, and Greek are the traces of eternal truth. They are constantly perennials who always believe and maintain the chain of truth. But unfortunately, according to Nasr, this

[66] Seyyed Hossein Nasr, *Knowledge and the Sacred* (New York: State University of York Press, 1981), p. 65-92.

[67] Charles B. Schmitt, "Filsafat Perennial: dari Steuco hingga Leibniz", in Ahmad Norma Permata (ed.), *Perennialisme, Melacak Jejak Filsafat Abadi* (Yogyakarta: Tiara Wacana, 1996), p. 34.

traditional chain, in the long period of time, is buried and covered by the dominance of Western world secular schools of philosophy until it is discovered and raised again in the first half of the 20th century.[68]

Perennials doctrine says that in every major religion or classical spiritual tradition it is found any norms and metaphysical-transcendent divine metaphysics. Metaphysics makes all spiritual and religion traditions are *religio perennis*; the core of the teachings exist in the human heart, because in man there is a Divine Intellect. This philosophy is entirely devoted to religion in its most transcendent reality or metaphysical nature of trans-historical.[69]

Perennialism actually has some advantages. *First*, perennial claims that it potentially could be the right foundation for the study of religions, because it is able to give complete consideration and appreciation for any sacred nature of religion, because it believes that the sacred is the highest value. In this case, the perennial philosophy is more precise than other approaches, both phenomenological, ecumenism, and scientific, which is developed in the post-Enlightenment West atmosphere. *Second*, the traditionalists claim that the perennial philosophy has unique qualities, in the sense that it talks about knowledge that can transform. It is also claimed that, in contrast with the knowledge that is understood in the usual sense, sacred knowledge demands perennial philosophy 'sacred nature' of one who knows and, therefore, aims to influence the person's existential life. *Third*, and more importantly, the traditionalists claim that the perennial philosophy is unique in its claim that it has an alternative

[68] Seyyed Hossein Nasr, "Introduction", dalam Frithjof Schuon, *Islam and the Perennial Philosophy*, p. 7.

[69] Budhy Munawar-Rachman, "Kata Pengantar", in Komaruddin Hidayat and Muhammad Wahyuni Nafis, *Agama Masa Depan*, p. 22.

culture that is able to provide appropriate solutions to the problems posed by modernity.[70]

There is no consensus among experts about when the term began to be used. Aldous Huxley for example, stated that the figure who has an important contribution in popularizing the perennial philosophy is Gottfried Wilhelm Von Leibniz.[71] This view contrasts with the results of intensive research that has been conducted by Charles B. Schmitt. Schmitt's research results show that the use of the term perennial philosophy has been done by people long before the philosopher Leibniz's life. Augustino Steuco (1490-1548), an Italian Catholic philosopher, adherents of the philosophy of Augustine, wrote a philosophical work published in 1540 under the title *De Perennia Philosophia*.[72] The title of this Steuco book explicitly uses the word perennial philosophy, so it can be presumed that he has used this word at the beginning of the 16th century. In view of Schmitt, Steuco allegedly first made and used this term. And it is very possibly, it is also the first time for Steuco provides a complex and systematic meaning into the term perennial philosophy. With the starting point of a long philosophical tradition that has evolved established, Steuco successfully formulates synthesis of philosophy, religion, and history into a complete conception, the perennial philosophy.

Steuco's philosophical thought is not an independent thinking, original, and free from the influence of other ideas. There are a lot of thought-a little or a lot-has chalked influence in the conception of philosophical thought of Steuco. Two of them are Marcilio Ficino (1433-1499) and Pico Della Mirandola

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[70] Adnan Aslam, *Menyingkap Kebenaran, Pluralisme Agama dalam Filsafat Islam dan Kristen*, Seyyed Hossein Nasr & John Hick, trans. Munir (Bandung: Alifya, 2004), p. 66.

[71] Aldous Huxley, *The Perennial Philosophy* (New York: Harper & Row, 1995), p. vii.

[72] Charles B. Schmitt, "Filsafat Perennial", in Ahmad Norma Permata (ed.), *Perennialisme, Melacak Jejak Filsafat Abadi*, p. 34.

(1463-1494). Both of these figures have important roles in popularizing the tradition of non-Aristotelian philosophy during the Renaissance era. After exploring the sources of philosophy which are broad and diverse, both are then able to create a system of philosophy in which its position is in contrary to traditional scholastic Aristotelian philosophy.

Marcilio Ficino occupies an important position in the development of modern philosophy in the beginning of the period. He is the founder of Platonic Academy in Florence Italy. As a philosopher, he has quite a lot of scientific activities, among which is the translation of the works of Plato, Plotinus, and Neo-Platonist philosophers other. However, Ficino is not a purely platonic, because in his philosophy can be seen the influence of Aristotelian scholastic, Jamblichus, Augustine, Proclus, Pseudo-Nymous, writings in Hermetikus' corpus (Chaldean Oracles), and the works of Pseudo Orphic. In his book entitles *Commentary on the Symposiun*, Ficino speaks about unity and integrity of the world, where love is a binding force to organize and unify the world. Meanwhile in his other works, Platonic Theology, Ficino says that the soul is *Vinculum Universi*, the central link between the world above and the world below.

Another important aspect in Ficino thought is his belief that philosophy and theology come from a source that is called a peak of Truth *(the fountain of truth).* For him, the true philosophy is Platonism and the most genuine theology is Christian. Both of them have ultimo unity. Although both (Christianity and Platonism) form the foundation of genuine religion and philosophy, but in the past it had never happened the development of long authenticity philosophical, which can be found in the tradition of *prisca theologia* or *prisca philosophia or philosophia priscorium*- a very ancient tradition

of religious philosophy, in which according to Ficino, it is allegedly began from Moses.[73]

The concept of sustainability chain *prisca philosophia* tradition of the ancient theologians, from Zarathustra, Hermes Trismegistus, Orphus, Aglaophamus, Phitagoras, Plato, Neo-Platonic, even up to now, have a very significant role in the perennial philosophy. This is understandable because the perennial philosophy emphasizes the importance of respect for tradition. Tradition is an overall values and principles of the sublime knowledge, which appeared in the past but still actual in the present. Perennialism argues that living in the present should always orient to the tradition. This tradition at its most basic level will not give place to the discontinuity, because in this tradition there are value and truth which are always sustainable in the sense they are used in all ages.[74]

What is pioneered by Ficino, which then affects Steuco, also has continuity with his predecessors. Those that affect Ficino, one of them are Michael Psellus (1019-1078), a Platonic Byzantium, whose work is widely studied, and partly translated by Ficino. Another figure who affects Ficino is Gemistus Pletho. Pletho's influence on Ficino primarily concerned with Prisca Theologia.[75]

Meanwhile, Pico della Mirandola is not merely focused and limited only to theology (religion) or a particular philosophy. *Prisca theology* has many extensive referral sources, which can contribute to a system of philosophical truth. Dimensions perennial can be absorbed from the writings of Ibn Rushd, al-Qur'an, traditions of Kaballa, works of

[73] *Ibid*., p. 35-36.

[74] Emmanuel Wora, Perennialisme, *Kritik atas Modernisme dan Postmodernisme* (Yogyakarta: Kanisius, 2006), p. 89-90.

[75] Charles B. Schmitt, *"Filsafat Perennial",* p. 37.

Aristotelian tradition Scholastic, Scholastic Platonism, and so on.[76]

In the 19th century and 20th, there is significant growth in the perennial philosophy. It is indicated by the emergence of leaders who embrace the work of perennial philosophy, such as Ananda K. Coomaraswamy, Marco Pallis, Titus Buckhardt, Leo Schaya, Martin Lings, Rene Guenon, Huston Smith, Seyyed Hossein Nasr, and-of course-Frithjof Schuon. Borela even addresses Schuon as a great perennial in the 20th century.[77]

The term of perennial philosophy became popular in the West because of a work made by Aldous Huxley, The Perennial Philosophy, which was published in 1964. The book written by Huxley wanted to show the existence and lasting perennial wisdom through the choice of a number of words taken from various traditions. Though he tried hard to demonstrate the relevance and importance of the perennial wisdom in the present, but unfortunately it is not able to have a certain spiritual wisdom that often characterizes traditional viewpoint. Perennial philosophy does not see the unity of religion in the formal expression of religions, but in essence of esoteric.

Viewed from the perspective of perennial philosophy, religious pluralism is a necessity. This is because of religious pluralism is a part of the law of God which is unlikely to be eliminated. In the inevitability of religious pluralism, there is knowledge and the same religion message that appears through a variety of names and wrapped in various shapes and symbols. Between one religion to another religion has a different name. In Hinduism, there is the so-called Sanata Dharma, the eternal virtues that should be the basis for the contextualization of religion in any situation that faith always manifests itself in the form of human life in the overall ethical.

[76] *Ibid*., p. 40.
[77] Jean Borella, "Rene Guenon", p. 348.

In Taoism, there is the so-called Tao which serves as a principle of human life that must be followed if it would naturally as a human being. In Islam, there is the so-called ad-Din, which means "bond" which should be the basis for a Muslim in religion. However, it should be realized that the various religions and the wrap is still not a destination, but rather as a path to the same God.[78]

Perennial approach to religion is characterized by an interesting point of view, which always relate to the substance of religion. The intended substance of the religion is the core of religion teachings behind the formal form. The problem is, the substance of religion is difficult to define and unreachable except through the predicate. However, it is also immanent religion, because the real relationship between the predicate and the substance is unlikely to be separated.[79]

Perennial tradition has always showed the duality between exoteric and esoteric dimension, relative and absolute, outward form and essence, or form and substance. However, their relationship is complementary, not contradictory. Intrinsically, esotericism itself is universal and therefore very open. Esotericism, therefore, establishes the plurality and existence of religion. Religion existence plurality as a manifestation of religious esotericism is a logical consequence, even a necessity, as the historical manifestation of the essence of esoteric religion.

Associated with religion pluralism, perennial philosophy gives appreciation and a positive outlook. Perennial philosophy sees that the difference of religion is a manifestation of esoteric dimension that does not need to be contradicted. It is precisely to polarize this dimension will bring its own disadvantage because it will generate conflict and discord. For perennial

[78] Komaruddin Hidayat and Muhammad Wahyuni Nafis, *Agama Masa Depan,* p. 2-3.

[79] *Ibid*., p. 53.

philosophy, esotericism dimension is the reality that it is impossible to avoid. Ecsotericism is an integral part of the religion. In this esotericism diverse manifestations of religion obtain a nursery. If it is drawn on a more essential level, or at the level of the esoteric, the real diversity of religions will find meeting point, which is the sole source of everything, God. Religious pluralism, therefore, is very much appreciated by the perennial philosophy.

4. Religion Pluralism, Perspective of Religions

Diversity is not only a problem faced by Muslims, but also faced by the followers of other religions. It is actually reasonable given the diversity already exists, presents, and becomes inseparable part of the existence of religions in this world. As affirmed Howard, pluralism actually can be found in every religion. Major religions such as Islam, Judaism, Christianity, Hinduism and Buddha, clearly have normative teachings and historical experience in dealing with the problem of the plurality of society.[80]

It is viewed from the perspective of Islam, in its essence Islam views humans and humanity in a very positive and optimistic. According to Islam, humans are descended from a common origin; descendants of Adam and Eve. Although derived from a common ancestor, but then the man became tribes, family communities, or nation-state complete with the distinctive culture and civilization respectively. All the differences and this distinction further encourage them to know each other, to develop an appreciation and respect one another. Differences among human beings, in the view of Muslims, it is not because of skin color and race, but only depends on the level of individual piety (Al Qur'an, Al-Hujurat / 49: 13). This is the basis of the Islamic perspective on "the

[80] Harold Coward, *Pluralism Challenge to World Religion* (Maryknoll, NY: Orbis Books, 1985), p. 1-88.

unity of mankind" *(universal humanity)*, which in turn will encourage the development of human solidarity *(ukhuwwah insâniyyah* or *ukhuwwah bashariyyah)*.[81]

Every religion has a view to religion pluralism. In Islam, the Qur'an is the key to find and understand the concept of religion pluralism. If it is examined from the verses of the Qur'an that discusses the issue of religious pluralism, as stated by M. Amin Abdullah, the Qur'an itself is actually very conscious and-to a certain extent-it is very radical and liberal in facing the reality of religious plurality.[82]

In conjunction with other religions, Islam gives special privileges to Judaism and Christianity. Honor given to Judaism and Christianity, the founders, scriptures, and its adherents are not just lip service, but it is an acknowledgment of the truth of both religions. Furthermore, the valid position of the two religions are not socio-political, cultural or civilization, but religious.

For Islam, the belief in the truth of the prophets before Muhammad's mission is one of the legitimate requirements of a Muslim faith. Without believing the truth treatise brought by earlier prophets, the same as denying the existence of a link between the prophets which ended on Prophet Muhammad. In fact, the three of Ibrahimiah's religions have played a very important role in the history of mankind and humanity. Through three of them humans learn to look at humanity as a whole. Through three of them, people know the meaning of the internal and external life, the close linkages between them, as well as their limitations. The success and failure of historical Judaism and Christianity is an experience for the Islamic humanitarian decisive. Moses, Jesus, and Muhammad are the

[81] Azyumardi Azra, *Konteks Berteologi di Indonesia*, p. 32.

[82] M. Amin Abdullah, *Dinamika Islam Kultural, Pemetaan atas Wacana Keislaman Kontemporer* (Bandung: Mizan, 2000), p. 73.

personifications of the three highest probabilities of all what is the essence of humanity.[83]

In building the relationship between Muslims and non-Muslims, the important thing to do is to perform a constructive dialogue. Such dialogue can be realized based on the attitude of mutual respect inter-faith. In addition, it is also important to develop mutual understanding of others *(others).* Measures of this kind will lead to the establishment of interaction with basic fairness and equality as human beings are one.

Regarding to the Islamic view on religion pluralism, intellectual thought of Khaled M. Abou El Fadl is interesting to be elaborated. According to Khaled, the relations between Muslims and non-Muslims have problematic roots. It is not only because of the relationship between Muslims and non-Muslims, but also because of the problematic roots in the Muslim community itself there are differences in perception related to the relationship itself, safety, and the torments of hell. Muslims are divided into two, namely the puritans and moderates. This difference occurs because religious issue actually cannot be separated from human interpretation of sacred texts or *divine text* which is believed to be a direct expression of God to man. While in its framework, there is no uniform interpretation of a thing. Certainly there are differences caused by various factors. The issue of religion interpretation of this difference becomes complicated problem when there are those who assume that only the rightful authority to interpret the sacred text and its interpretation is only the most valid and true, while others are considered incorrect interpretation. So, which then arises is giving

[83] 'Alija 'Ali Izetbegovic, *Membangun Jalan Tengah: Islam antara Timur dan Barat*, trans. Nurul Agustina, dkk. (Bandung: Mizan, 1992), p. 189.

negative stereotypes arbitrarily, as heretical, infidels, and the like. In fact, the ultimate truth belongs only to God.[84]

For the purists, salvation in the Hereafter is only owned by Muslims. Muslims who do not embrace the true beliefs and practices, as defined by Puritans, will not get safety as well. The fundamental difference between the innocent Muslims by non-Muslims is the level of hell for them. The problem is that the refusal attitude continues to live on the earth. Puritans accept unconditionally against *dhimmah* status for non-Muslims living in Muslim areas. According to *dhimmah* status system, the non-Muslims have to pay taxes in exchange for protection of Muslims and the right to live in Muslim areas. Through this system, non-Muslims are exempt from military service, but they are not given the space to occupy high positions related with the interests of high-level state, such as becoming president or prime minister. Within the framework *dhimmah* system, puritans' way associated with non-Muslims is characterized by a very strong literalism.[85]

The premise that motivates the puritans is that Islam must dominate and control. Consequently, the non-Muslims living in Muslim areas should be made inferior that they will soon reach or cannot stand with their status. This condition will be the entry point for them to see the truth and converted to Islam.[86] Through this way, they can leave their low status. What contributes to the puritanical attitude is their belief that they alone have the exclusive truth and that all the others harm, including Muslims who differ with their understanding. This attitude can lead to the arrogant belief that the other group does not have equal merit or value. This is in the fact

[84] M. Amin Abdullah, "Kesadaran Multikultural", in M. Ainul Yaqin, *Pendidikan Multikultural* (Yogyakarta: Pilar, 2006), p. xiv.

[85] Khaled M. Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, trans. Helmi Musthofa (Jakarta: Serambi, 2006), p. 245-246.

[86] *Ibid*., p. 247-248.

subsequently has been used to justify inhumane behavior and even cruel.[87]

The view of moderates is different with puritans. For moderates, the Qur'an is not only accepted, even expected, the reality of difference and diversity in human society. Diversity is part of the purpose of creation, that is intended to get to know each other, and it confirms the wealth of God. This objective imposes an obligation for Muslims to cooperate and work toward specific goals with Muslims and non-Muslims. Completing the purpose of tolerance, the Qur'an requires people to work together to achieve goodness.[88] In view of the moderates, there is no spirit of domination and control of non-Muslims.

The fact that Muslims and non-Muslims should work together to promote the goodness does not mean mixing or diluting the difference. This fact means finding common ground so that goodness can be established on earth.[89] And consequently, the *dhimmah* system is something ahistory, so it is not fit for the era of the nation-state and democracy. Enforcement of this system in the contemporary era actually harasses purpose of justice and dignity.[90]

The cornerstone of this perspective, the Qur'an, is quite consistent about unpermitted to speculate about who should be the recipient of God's grace, and the Qur'an left open the possibility that non-Muslims accept God's grace also. More importantly, the Qur'an repeat this on many occasions and in many contexts, emphasizing that in dealing with others, Muslims cannot preempt the possibility that non-Muslims could be entitled to safety.[91]

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[87] *Ibid*., p. 258.
[88] *Ibid*., p. 249-250.
[89] *Ibid*., p. 252.
[90] *Ibid*., p. 257.
[91] *Ibid*., p. 260-261.

Khaled's view of salvation is quite radical in comparison with the perspective of Muslims in general. According to Khaled, the Qur'an does not distinguish between the sanctity of Muslim and non-Muslim. In his study of the verses of the Qur'an, Khaled concluded that no one man can restrict God's affection in any way, or pick and choose who should receive it. Both Muslims and non-Muslims can be a receiver or giver of love divine. The measure of moral values in the life of today's world is one's closeness to God through justice, not through religious labels. The measure in the Hereafter is another matter, and it is the prerogative of God. God will realize his rights in the hereafter in a way that best suits him. However, the most important moral obligation for us on this earth is to realize the rights of others. Commitment to respect human rights in parallel with a commitment is to protect God's creation, and ultimately is also the commitment to God alone.[92]

For thinkers like Khaled Abou El Fadl, compassion and mercy of God is the authority of God himself. Nothing guarantees that only Muslims are going to get it. Therefore, the size to obtain is not merely of religious formality, but rather on substantial aspects, especially how to explore the meanings of universal religious teachings and then apply them to life. Relations between Muslims and non-Muslims should not be built on a foundation of mutual suspicion and truth claims, but it is built within the framework of tolerance, that will create a peaceful life. The most fundamental task is carried by each religion is how each competing faiths in favor and stay away from misguidance.

Studies conducted by Adnan Aslam further strengthened this perspective. According to Aslam, there are some propositions that support the construction of "pluralistic Islam". *First*, the universality and diversity of God's revelation

[92] Khaled Abou El Fadl*, Islam dan Tantangan Demokrasi, trans. Gifta Ayu Rahmani & Ruslani* (Jakarta: Ufuk Press, 2004), p. 41.

to man affirmed Islam explicitly to support the universality of God's revelation, which plays an important role in understanding of Islam about another religion. God in the Qur'an is not only Muslims' God, but the God of all mankind. *Second*, the diversity of race, color, community, and religion is seen as a sign of grace and majesty of God demonstrated through His creatures. Pluralist in this sense is accepted as a natural phenomenon. *Third*, any revealed religion can be called a Muslim, if seen as 'resignation to God' (the literal meaning of Islam). *Fourth*, there is no compulsion in religion. This is one of the unique principles of the Koran which are intended to regulate the freedom of religion in Islam. *Fifth*, the religion before God is Islam. *Sixth*, people who believe in Allah and the Last Day and do well (*'amila salihan*) would survive. Islamic idea of salvation cannot be equated with the Buddha liberation or enlightenment or Christian salvation. Islamic idea of the true salvation is very simple and uncomplicated. Islam believes that man is born into the world as a sense tabulation, without sin, but by the innate religious (*fitrah*). In addition, God introduces His willing through the prophets. If we follow our innate religious and accept the message and do well, we will be safe in the afterlife. Anyone who does good or evil, he will be rewarded according to his deeds. Contrary to what is assumed, Islam insists that Jews, Christians and Sabean also may obtain salvation.[93]

Pluralism itself is responded differently by one intellectual with other intellectuals. Dissent in addressing the discourse of religious pluralism is a reality that must be faced clearly. Clear attitude will be able to avoid the mutual claims and defend them subjectively-emotionally. Responses are pros and cons to the true religious pluralism is not only concerned with how to respond to the discourse of Islamic religious pluralism, but also deals with a variety of other discourses,

[93] Adnan Aslam, *Menyingkap Kebenaran*, p. 279-283.

such as modernization, democracy, human rights, tolerance, and a variety of other discourses. Dissent against the discourse of religious pluralism should actually be a medium for the development of a constructive discussion of the development of religious life that is more conducive. Idealize universal uniformity of a thought is a thing impossible existence. It is precisely in the spirit of universal uniformity contained reduction process towards a pluralistic thinking.

Attitude is more important that should be developed is how the various differences of opinion exist sought to establish "a view that embraces".[94] Indeed, the diversity of responses and opinions of the discourse of religious pluralism can further enrich thinking. Wise and prudent attitude is indispensable in order to further enrich the lives of religious believers, it does not just mean to build a new hostility. Disagreement which then continues in less harmonious attitudes between supporters and opponents of religious pluralism is basically a form of immaturity and selfishness strong. If only each of the parties recognize that an opinion has weaknesses and opens yourself to receive input, or at least each respect differing opinions without dropping or blaming others, then living in harmony and mutual respect will be a real part in the life.

In Christianity, religious pluralism is a challenge in building relationships with other religions. The long history of Christianity is full of exclusive doctrine that does not acknowledge the existence of salvation outside Christianity. However, there is a Christian thinker who figured inclusive and recognizes the presence of God's saving activity undertaken by all religious traditions. Documents show this inclusive attitude can be found in the "Declaration on the Relationship of the Church to the religions of non-Christian *(Nostra Aetate)*". This document is distributed by Pope Paul VI on October 28th, 1965.

[94] Huston Smith, *Beyond the Postmodern Mind* (Wheaton (USA): Quest Books, 1989), p. 232.

> "The church regards with esteem Also the Moslems. They adore the one God, living and subsisting in Himself: merciful and all-powerful, the Creator of heaven and earth, WHO has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with Whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. Also they honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render Reviews their deserts to all Those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting".[95]

Besides inclusive view, it is not a few Christians who minded pluralist thinkers. The main character is a Christian supporter of pluralism in John Hick, a renowned philosopher and theologian religion of England. By using the analogy in the disciplines of astronomy, John Hick suggests a Theo centric approach, it is a transition from the dogma that the Christian religion central to the realization that God is in the center and all religions and around his serve.[96]

In outlining his ideas, John Hick makes a comparison between the Ptolomeius and Copernicus theory of the solar system. Ptolomeius astronomical theory says that the earth is the center of the solar system where all the planets revolving around it. This theory can bring the theological implications that Christ is the center of all religions. This means that other

[95] *Dokumen Konsili Vatikan* II, p. 311-312. See http://katolisitas.org/dokumen-gereja/vatican-ii/dekrit-tentang-ekumenisme/.

[96] Charles Kimball, *Kala Agama Jadi Bencana*, trans. Nurhadi (Bandung: Mizan, 2003), p. 300.

religions will revolve around the Christian religion. Very likely, the analogy of the theory Ptolomeius occurs in other religions. Analogy of the Copernicus theory that holds that the sun is the center of the solar system carries different implications. In this case, Hick said it is important to consider that the whole religion is centered on God and not on Christianity or at one religion to another. He is the sun, the source of light and life, which described all religions with their own way. If so, then it can be expected that God, as reflected in the various civilizations, became apparent in the revelation or a different religion. However, despite the differences, we can believe that everywhere one God is at work printing on the human psyche.

Other name of liberal Christian thinkers in developing the idea of pluralism is Wilfred Cantwell Smith. Smith suspects framework of Christian theology which confirms the interpretation of "us-them" in the view of Christianity and stands alone when looking at other religious communities as objects or even people who should be converted, regardless of the goodness of their hearts. He seeks to encourage Christians, Muslims, Jews, Buddha, Sikh, and other religions to interpret the teachings of faith comprehensively and fairly as possible. For Smith, this dialogue is important to realize, because the theology which would lead to exclusive religion of others is seen as idolatry and God likens them to the gods. All religions, said Smith, lead to the ultimate goal, namely God. The implication, of Christian theology should not be a view that comes from a religion or religious or community to other communities. Christian theology should appear when looking at and recognize themselves as participants in a global community that includes all other religions.[97]

Indonesian Christian thinker who has pluralist paradigm is J.B. Banawiratma. According to him, the Catholic religion

[97] *Ibid*., p. 33.

views that inter-faith relations in the Catholic Church are very broad. The fact it is a sign that the inter-faith relations are not considered a small thing, but is a very important concern, both from the sociological perspective and theological perspectives. Dealing with religious pluralism, Banawiratma offers dialogic pluralism paradigm. This paradigm recognizes the reality of faith and religious pluralism, and rejected exclusivist paradigm and indifferent pluralist. The specificity of each religion and faith are recognized, once each through dialogue can donate his fortune. Faced with religious and other faithful, listen and let ourselves accosted by faith and their lives. We seek to understand and are willing to be enriched by them. We are able to openly and honestly share our wealth of religion and faith. We are willing to enrich other religions and faith. In dialogue, we do not make an evaluation paradigm and what is true, what is wrong. We put religious and other faithful from the perspective of religion and faith. We respect their identity without reducing them to the religion and faith, without fusing with one another.

This paradigm is taking seriously both religion and my faith or another faith, and thus opens the possibility for optimal and mutually enriching dialogue. In the midst of religious pluralism that relate to each other in dialogic, views and attitudes as well as the identity of each can be expressed and developed. Through the pluralist paradigm can be cultivated dialogic encounter life's vision and orientation between the religious and the faithful, can be found plains dialogic and transformations that may be developed.[98]

Perspective of religious pluralism is not complete without discussing the Jewish religion. In Coward's explanation, there are two important reasons concerning the

[98] J.B. Banawiratma, "Bersama Saudara-saudari Beriman Lain, Perspektif Gereja Katolik", in Elga Sarapung, et.al., (eds.), *Dialog: Kritik dan Identitas Agama* (Yogyakarta: Dian Interfidei, 2004), p. 18-19.

Jewish view on religious pluralism. *First*, Judaism is the first religion that reaches forms and beliefs that teach monotheism. Other monotheistic religions, Christianity and Islam, have made the Jews as the context of the emergence and teachings. The linkage of Judaism, Christianity, and Islam which teaches monotheism has made the Jewish philosophers and theologians to investigate their teachings with regard to other religions. *Second*, religious pluralism in Judaism relate with many life experiences that is called Diaspora, which live in a religious community which is dispersed and living as a minority in the midst of other religious communities. The long history of the Jewish people's life is full of dynamics and various problems. One important point is the massacre carried out by Hitler. Hitler, with his evil actions, has presented new problems for the Jewish community, namely how to intone the hymn of God (Allah) in a foreign country? *(How does one sing the Lord's song in an alien land)*?[99]

In classical and medieval period, relations with other religious discourse developed by Jewish thinkers. One of the classic era Jewish thinkers who developed the idea of a relationship with other religions is Philo Yudaeus (20 BC-50 BC). He stated that the various religions and Greek philosophy is different embodiments of the divine Logos. Meanwhile, one of the medieval Jewish thinkers is Maimonides (1135-1204). He believes that all religions, Jews are the only religious faith revealed by Allah and that only religious faith that is true in all respects. Despite their religious understanding is very narrow, but he remained tolerant of Christianity and Islam. For example, he said that the teachings of Jesus and Muhammad brought is part of the wisdom of God. He also gave a positive appreciation of the Christian doctrine that considers the Torah as scripture. Against the teachings of Islam, he is awarded because Islam teaches rejection of pagan practices. He even

[99] Harold Coward, *Pluralism Challenge*, p. 1.

seemed very rational when it says that the infidels even if they can show themselves as pious persons are also entitled to happiness in the world to come *(world to come).*[100]

Basically every religion has thinkers who embrace a pluralist paradigm in viewing of other religions. Those pluralist thinkers have made valuable contributions to the understanding and awareness to interact constructively with other believers. Donations religious theology thought they meant so much to the creation of peace in the life of a pluralistic society.

B. DEBATING OF ELUCIDATING RELIGION PLURALISM

Religion pluralism as a concept or practice is interpreted manifold. A wide range of meaning to this pluralism should be understood as a dynamic life that is impossible to avoid. The diversity of those meanings occurs due to various factors.

Each person has a unique life context. This context shapes and affects the whole of his or her existence. If someone supports a concept, basically it cannot be separated from the overall context of his life. The same thing happens if he does not agree.

In line with this argument, it can be understood that a meaning is essentially a description of the context and the history of one's life. This is in line with what is formulated by philosophers of hermeneutic experts, Schleiermacher, who stated that the comprehension is gained by seeing how all the parts relate one to another.[101]

A concept is essentially the creation of man. As a result of the creation, the possibilities are wide open to be interpreted broadly. When offered to the general public, it is no

[100] *Ibid*., p. 5.

[101] E. Sumaryono, *Hermeneutik, Sebuah Metode Filsafat*, 4th ed. (Yogyakarta: Kanisius, 2002), p. 42.

longer the sole property of the author. It has become widely meanings fray. Even the framers of the concept itself could be just forgotten and unknown contributions. Quite possibly the understanding that later developed is no longer as it is desired by the formulator. Consequently, a concept would not have a single understanding and interpretation. The diversity of interpretation becomes a reality that is impossible to avoid. Debate, denial, support, and other attitudes are usually present and accompany the journey of a concept.

One concept that is interpreted in diverse is religion pluralism. Religion pluralism becomes a fairly heated debate material among Muslim theologians and scientists until now. There are ones who support and struggle to propagate it, on the other hand there are also ones who reject it fiercely. There are only ones who are interested in the level of discourse but they refuse to implement it, there are also ones who are aware of but they do not care. And many more who do not know it.

Everything is in the open space. Each has its foundation and arguments. However, so far an interesting thing to observe is the emergence of a group that stands diametrically both to support and reject.

The existence of two groups of supporters and opponents of religion pluralism gives sufficient color of religious life in the country in recent years. This section will feature three intellectuals, both from supporters and opponents. The author uses a random method to have representation from each group. It is not easy to define a standard representation. Selection of the three intellectuals from each group does not mean they become a representation, but as a means to bring perspectives that are expected to provide a description of what and how their understanding about of religion pluralism. Based on these considerations, the author takes three intellectuals from each group. From the supporting group there are M. Amin Abdullah, Komaruddin

Hidayat, and Azyumardi Azra. Meanwhile, the opponent group consist of Adian Husaini, KH Abdusshomad Buchori, and Anis Malik Thoha.

1. Supporting Groups

a. M. Amin Abdullah

The name of M. Amin Abdullah is quite known among Indonesian Islamic intellectuals. The ex- two periods Rector of UIN Sunan Kalijaga Yogyakarta is known as a qualified scientist. Mr. Amin, his familiar greeting, is not just a scientist who deals with the theory, but also has extensive experiences recognized in the bureaucracy, social organizations, and serious efforts to build inter-religion community harmony. Because of his contributive roles, it is not something exaggeration if Mr. Mustafa P addresses Mr. Amin as " a Contemporary Indonesian Muslim Philosopher ".[102]

M. Amin Abdullah was born in Margomulyo, Tayu, Pati, Central Java, July 28th, 1953. He was graduated from Al-Mu'allimin Kulliyat al-Islamiyya (KMI), Gontor Islamic Boarding School, Ponorogo in 1972, and Bachelor Program (Bakalaureat) at the Institute of Education Darussalam (IPD) in 1977 in the same boarding school. To complete his further education in undergraduate courses at the Faculty of Islamic Theology, Department of Comparative Religion, IAIN Sunan Kalijaga Yogyakarta, 1982. Getting a sponsor of Religious Affairs and the Government of the Republic of Turkey, in 1985 he took the Ph.D. of Islamic Philosophy in the Department of Philosophy, Faculty of Art and Sciences, Middle East Technical University (METU), Ankara, Turkey (1990).

[102] Mustafa P, *M. Quraish Shihab Membumikan Kalam di Indonesia* (Yogyakarta: Pustaka Pelajar, 2010), p. 6.

In 1997-1998, Mr. Amin followed the Post-Doctoral Program at McGill University, Canada. During his study in Turkey, Mr. Amin became a Chairman of the Indonesian Students Association (PPI), Turkey in 1986-1987. While utilizing the summer holiday period, he worked part time at the Consulate General of the Republic of Indonesia, the Secretariat of the Bureau of Hajj, Jeddah (1985 and 1990), in Mecca (1988), and in Medina (1989).

Today Mr. Amin is a lecturer of the Faculty of Islamic Theology UIN Sunan Kalijaga Yogyakarta. In addition, Mr. Amin has also taught at several other universities, such as the Graduate Doctoral Program UIN Sunan Ampel Surabaya; Indonesian Islamic University in Yogyakarta; and the University of Gadjah Mada.[103]

One of the themes which is quite often written by Mr. Amin is religion pluralism. As a reality that has long existed, a new plurality is busy discussed in this postmodern era. M. Amin Abdullah says that talking about plurality now is *"to put a new wine in the old bottle"* (inserting a new wine in old bottles).[104] Pluralism is a topic in which in the reality it has been very long, but now it becomes actual because it is discussed by using new perspective and paradigm. The implication is as if pluralism a new thing that is emerging lately.

One form of pluralism is religion pluralism. Religion pluralism is important to be discussed as it relates to the fundamental things in life. For Indonesian nation that is multicultural and multi religious, socio-religious issue is clearly not a simple issue. The complexity of social

[103]Alim Roswantoro, "Epistemologi Pemikiran Islam M. Amin Abdullah", dalam Moch. Nur Ichwan and Ahmad Muttaqin (eds.), *Islam, Agama-agama, dan Nilai Kemanusiaan* (Yogyakarta: CISForm, 2013), p. 5.

[104] M. Amin Abdullah, *Dinamika Islam Kultural, Pemetaan Atas Wacana Keislaman Kontemporer* (Bandung: Mizan, 2000), p. 67.

relations among religion community, for example, is felt by all elements of society, ranging from politicians, teachers, religious leaders, and parents.[105]

This complexity is a wealth that makes life colorful. Problems arise when the complexity of social relations among religion community is not used as a social capital. Differences are actually used as a point of tangency and differentiating point. The implication is that the social relations among religion community instead of being characterized by harmony it is marred by tension and even conflict. In these circumstances, the harmony is no longer a part of everyday life.

The importance of religion harmony is also a point of concern of M. Amin Abdullah. Harmony cannot merely be based on individual safety assurance with benchmarks strength creed, faith, or particular creed. Such assurance is not yet a substantial measure of harmony. It takes a test to measure the effectiveness of the safety assurance. According to M. Amin Abdullah:

"At the level of individual lives, people may just underscore the need to" *agree in disagreement* "(agreed in the difference). However, at the level of social and public life, it is not in disagreement agree pattern required, but the model of *"social contract"*. In the concept of *"agree in disagreement"*, still looking complexion and word (kalam) theology approach which is quite prominent and too thick, because disagreement is still managed consequently the component of *"agree"* could have been quickly crushed by its*"disagreement"*. While a state of mind, a mentality, a way of thinking, as well as how to act hidden behind keyword social contract

[105] M. Amin Abdullah, in Pramono U. Tanthowi (ed), *Begawan Muhammadiyah, Bunga Rampai Pidato Pengakuan Guru Besar Tokoh Muhammadiyah* (Jakarta: PSAP, 2005), p. 4.

is an assumption and belief that we are all from the beginning is different in many ways, especially in the field of belief, faith and creed. However, in order to maintain harmony, safety, and interests of common life and in groups (social survival), inevitably we must be willing to establish working together (cooperation) in the form of social contract among groups and citizens who from the beginning had been different in terms of any standpoint. [106]

The thought of M. Amin Abdullah clearly confirms the reality of religion pluralism. Everyone basically has the tradition and religious identity that must be maintained. The most effective path is the path of education. This is because education is the most effective tool to continue, perpetuate, preserve, and conserve the tradition from one generation to the next, from one century to another century. But maintaining alone is not enough. It is also necessary to have an understanding that we live in the midst of diversity.

That is why, for Mr. Amin, religion pluralism is a necessity as well as it is a need. Humans may not eliminate pluralism that has been created by God. Therefore, Mr. Amin calls on Muslims to realize that theology is not a religion. Theology is the result of human formulation. The implication is theological construction is not single, but diversity. It is precisely this diversity may allows for deficiency- even an error- in understanding the scripture.

According to Mr. Amin, theology gets down according to the context of its time so that theological language used in the Middle Ages or the nineteenth century would be different from that of used in the

[106] *Ibid*., p. 142-143.

twentieth century AD. Explicitly the Professor of Philosophy UIN Sunan Kalijaga Yogyakarta states that the language of theology is not alienated with its time. Theological language that is alienated with its day would give implication by not touching changes in man's cognitive experience, cultural, and spiritual.[107]

Furthermore, Mr. Amin states that indeed the plurality of religions and inter-religion community dialogue is a new problem faced by Muslims. In the Qur'an there is a principle *Lakkum dinukum walii al-din* (for you are your religion and to me is my religion), but the concept according to Mr. Amin is more related to the concept of *"freedom of religion"* and instead of *"Inter-religious Dialogue"*.

Understanding of the reality of multiple religions social life encourages us to endeavor creates a harmony. One of the ways is through a dialogue. According to M. Amin Abdullah:

"Inter-religion community dialogue believes that "salvation" –whatever its shape of model and pattern- has been existed in every major and minor religion. There is no slightest desire or intention to aggressively attacked, mocked, ridiculed, despised, even to seize or to transfer the embraced of one religion to others ".[108]

Within the framework of building understanding and awareness of religion pluralism, Mr. Amin offers a variety of measures, ranging from the nature of the philosophical aspect to the practical aspects. The dialogue becomes important keywords that cannot be

[107] M. Amin Abdullah, *Falsafah Kalam Di Era Postmodernisme* (Yogyakarta: Pustaka Pelajar, 1996), p. 48.

[108] M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi, Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar,2016), p. 175-177.

ignored in realizing these ideals. Mr. Amin is aware that interfaith dialogue has been widely applied in various forms. The importance motor of it is the government, in this case the Ministry of Religion which is then followed by various socio-religious organization. This dialogue initiator takes important role in building mutual understanding among the various religions.[109]

As a critical scientist, Mr. Amin sees anything that needs to be improved of the practice of the dialogue in which religion teachers (of any religions) are less involved in the process of dialogue. According to Mr. Amin, perhaps they are considered less important, they do not have the power to sell, they are too low or not equal to be invited to sit together in dialogue to discuss issues of religion plurality, they do not have too many people or followers, or they do not have a strategic role in disseminating new ideas.

Involving the religion teachers, according to Pak Amin, is a strategic movement to ground the religion pluralism. This is because the religion teacher is directly related to the students. In addition, the active involvement-participatory of the religion teachers is strategic in nature for educational institutions is a neat system that allows for seedbed of ideas and opinions in a more structured and far reaching.

b. Komaruddin Hidayat

The same thing as M. Amin Abdullah, Komaruddin Hidayat is also an Indonesian Muslim intellectual whose names' is fairly well known. The Rector of UIN Syarif Hidayatullah Jakarta is a famous speaker at various

[109] M. Amin Abdullah, *Pendidikan Agama Era Multikultural-Multireligius* (Jakarta: PSAP, 2015), p. 132.

seminars. His books are pretty much and they get a fairly wide appreciation. Some of his works are even best sellers.[110]

He was born in Magelang, Central Java, on October 18th 1953. After graduating from the boarding school of Pabelan Magelang in 1969, Kang Komar, his familiar greeting, then continued his study at IAIN Syarif Hidayatullah Jakarta and graduated in 1981.

His S-3 education was in the field of philosophy at the University Angkara, Turkey and he accomplished his study in 1990. After returning to his homeland, he joined Paramadina Endowment Foundation in Jakarta. From Paramadina he began corroborating his name and he was known as a muslim scholar. Started his career as a lecturer and later as Executive Director Paramadina, Kang Komar was believed to be the Chairman of the Foundation Paramadina. Now, he becomes a Rector of UIN Syarif Hidayatullah, Jakarta.[111]

As an intellectual Muslim, Kang Komar's thought is categorized progressive. Even Qadir Zuly calls him a "pluralist liberal Muslim intellectual".[112] This title is based on his thought that could be categorized as liberal[113] and he is supportive toward pluralism.

Kang Komar sees that religion pluralism is a necessity, as it is also necessity of plurality of language and ethnicity. In the present era, according to Kang Komar, it is important to develop theological thinking

[110] M. Amin Abdullah, *Psikologi Kematian* (one of his popular book), (Jakarta: Hikmah,2013).

[111] Komaruddin Hidayat, *Psikologi Ibadah, Menyibak Arti Menjadi Hamba dan Mitra Allah di* Bumi (Jakarta: Serambi, 2008), p. 135-137.

[112] Zuly Qadir, Islam Liberal, *Varian-varian Liberalisme Islam di Indonesia 1991-2002* (Yogyakarta: LKiS, 2010), p. 209.

[113] Luthfi Assyaukanie, *Islam Benar Versus Islam Salah* (Jakarta: Kata Kita, 2007), p. 61.

that offers views of inclusiveness and religious pluralism. This kind of thinking is believed by Kang Komar will act to reduce conflict and it leads someone to be more mature person in appreciating a religion. If we want to understand another religion, we should understand and get along with people of other faiths.[114]

Pluralist, according to Kang Komar, does not mean the view that all religions are the same and identical, but at least it gives space recognition and awards to its truth in other religions, while appreciate and believe the truth and excellence of one own religion. Furthermore Kang Komar asserted:

> "If I declare Islam is the best and most suitable for me, it does mean that I should vilify other religions. So Islam is good for me not because of the other are bad, because I do not know the others' depth of teaching and religious experiences. The religion which I know and I believe is Islam, and it is a deepening process that is never finished ".[115]

Kang Komar indeed is appreciative of diversity. In his view, beside as a social fact, pluralistic society is also part of God's willing or designs. Qur'an explicitly states that diversity of religion, culture, language, and skin color is a creation of God and it also shows His greatness.[116]

As a sociological necessity which is also supported by the normative foundation, pluralism does not mean to equate all religions or assume all religions are the same.

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[114] Komaruddin Hidayat, "Membangun Teologi Dialogis dan Inklusivistik", in Komaruddin Hidayat and Ahmad Gaus AF (eds.), *Passing Over, Melintasi Batas Agama* (Jakarta: Gramedia, 1998), p. 49.

[115] Komaruddin Hidayat, *Wahyu di Langit Wahyu di Bumi, Doktrin dan Peradaban Islam di Panggung Sejarah* (Jakarta: Paramadina, 2008), p. 229.

[116] *Ibid*., p. 164.

If such an understanding it is impossible to be realized. Every religion has its own uniqueness that is clearly not the same between one and another. That is why Kang Komar stated that: "It is impossible to equate religion beliefs. Instead of cross-religious beliefs, in on religion community there is a difference in terms of understanding and belief in certain things. Consequently, religion belief is always plural, vary, diverse, and different. The problem is if everyone wants to impose his view and beliefs to others ".

Pluralist, according to Kang Komar, does not mean the view that all religions are the same and identical, but at least it gives space recognition and awards to its truth in other religions, while live and believe in the truth and excellence of their own religion. Furthermore Kang Komar asserted:

> "If I declare Islam the best and most suitable for me, I should not be accompanied by vilify other religions. So Islam is good for me not because of the other bad, because I do not know the depth of teaching and other religious experiences. I know and I believe is Islam, and it is a deepening process that is never finished ".[117]

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[117] Komarudin Hidayat, *Wahyu di Langit Wahyu di Bumi, Doktrin dan Peradaban Islam di Panggung Sejarah* (Jakarta: Paramadina, 2008), p. 229.

[118] *Ibid*., p. 164

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> "It is impossible to equate religious beliefs. Instead of cross-religious beliefs, in the course there is a difference in religion people understand and belief in certain things. Consequently, religious beliefs always be plural, plural, diverse, different. The problem is if everyone wants to impose understand and beliefs to others ".[119]

Such a perspective is important to note because those who do not agree with the religion pluralism, the bearers of religion pluralism are considered to equate all religions. In fact, religion pluralism, as Kang Komar's opinion quoted above, it does not equate all religions because it is an impossible thing. The diversity is a reality that must be accepted and it is not forced to be the same.

Religion pluralism, for Kang Komar, is not a damned error, but it is an imperative part of the historical incarnation of esoteric essence of religion. Pluralism does not mean relativist that does not have a stance. According to Kang Komar, the tendency to see the difference does not need to be blamed for every faithful believer always wants to look for, grasp, and defend the believed truth based on its knowledge and tradition. Such an attitude is precisely, according to Kang Komar as

[119] Komarudin Hidayat, *Wisdom of Life, Agar Hidup Bahagia Penuh Makna* (Jakarta: Noura Book, 2014), p. 25.

a commendable attitude provided that it does not cause a destructive social situation.[120]

It is precisely the acceptance of religious pluralism shows maturity in religion. According to Kang Komar, religious people are adults will appreciate the truth of religion is not a way to blame other religions. The implication, if a good faith and believed to be correct, then it should be left to other people also believe the same thing. Most importantly, Kang Komar's statement, prove that the conviction and sincerity of religion can have a positive impact on the relationship among humans. Therefore, all religious people are required to respect their religion highly by means of proving themselves as good citizens, which is constructive for all parties, within the framework of building a civilization.[121]

It is clear that in view of Kang Komar, religion pluralism as reality that must be understood and appreciated constructively. Such a perspective is an effort that is expected to contribute positively to the creation of a harmonious social life among diverse faiths.

c. Azyumardi Azra

The name of Azyumardi Azra is well known in the world of Islamic thought in Indonesia. A man who was born in Lubuk Alung West Sumatra on March 4th, 1955 is now the Director of the Graduate School Syarif Hidayatullah Jakarta. Azra's basic education up to secondary was resolved in his homeland. In 1976 Azra studied at the Faculty of Islamic Education IAIN of Ciputat Department of Arabic without joining a test because his score was good. After earning a bachelor's

[120] Komaruddin Hidayat and Muhammad Wahyuni Nafis, *Agama Masa Depan,* p. 129-130.
[121] Komaruddin Hidayat, *Wisdom of Life*, p. 142-143.

degree (BA) in 1980, Azra moved the bow taking a doctorate in the Department of Islamic Education (PAI). Azra then continued his study to America. From the Department of Languages and Culture of the Middle East Columbia University, New York, he earned an MA (1988); from History Department of the same university, he earned his second MA (1989), MPhil (1990) and PhD (1992).[122]

Azra became a Professor of History at the Faculty of Adab at IAIN Jakarta in 1997. In 1998, he was appointed as Vice Rector and since October 14th, 1998 he became a rector of IAIN Syarif Hidayatullah, Jakarta. In his tenure, the status of IAIN Syarif Hidayatullah, Jakarta, was officially changed to the State Islamic University (UIN) Syarif Hidayatullah, Jakarta, since May 20th, 2002.

In addition, he was also Southeast Asia Fellow at the Oxford Centre for Islamic Studies, Oxford University (1994-1995); SEASREP Visiting Professor at University of Malaya and University of the Philippines, Diliman (1997), and the International distinguished Visiting Professor at New York University, and The Asia Center, Harvard University (2001). He also became the External Examiner of MA thesis and PhD dissertation at University of Malaya, Melbourne University, Leiden University, International Islamic University, Kuala Lumpur, and the University of Indonesia.

Azra is also known as a very prolific writer. His books have been published, among others, *the Middle East and Scholars Network archipelago XVII and XVIII century (Mizan, 1994), Political Upheaval Islam: From*

[122] Andina Dwifarma, *Cerita Azra, Biografi Cendekiawan Muslim Azyumardi Azra* (Jakarta: Erlangga, 2011).

Fundamentalism, Modernism, up to Post-Modernism (Paramadina, 1996).

In 1999, he launched six books at once: (1) *Islamic Education: Tradition and Modernization Towards the New Millennium;* (2) *Essays of Muslim and Islamic Education* (Logos Discourse Studies); (3) *Southeast Asian Islamic Renaissance: Historical Discourse and Power*; (4) *Towards Civil Society: Ideas, Facts, and Challenges* (Teen Rosdakarya); (5) *The context of theology in Indonesia: Islamic Experience* (Paramadina); and (6) *Islamic Reformer: The dynamics of movement, Reform and Property* (Eagles Release).

In 2002, he re-launched his several books, among others: *the New Paradigm of Education: Reconstruction and Democratization; Religion Relationships Repositioning and State: Knitting Interfaith Harmony; Reaching Solidarity: Tensions between Democracy, Fundamentalism, and Humanism; Contemporary Islamic Historiography; New Conflict of Inter-Civilization: Globalization, Radicalism, and Plurality, and Islam Nusantara: Global and Local Network.*[123]

As an intellectual who supports pluralism, Azra argues that pluralism is recognized by Islam in historical and normative framework. Therefore, Azra firmly states that an effort or an attempt to create a society which is not plural, society monolithic, single,is a futile effort. The most appropriate attitude is to develop mutual respect, tolerance, and respect pluralism.[124]

[123] Azyumardi Azra, *Reposisi Hubungan Agama dan Negara*, p. 251-253.

[124] Azyumardi Azra, "Pluralisme Islam dalam Perspektif Historis", in Sururin (ed.), *Nilai-nilai Pluralisme dalam Islam, Bingkai Gagasan yang Berserak* (Bandung: Nuansa, 2005), p. 149.

Azra's outlook obviously indicates the importance of valuing diversity. This is an award which becomes an important basis for the establishment of harmony. Perspective harmony in the Islamic view is closely related to the human and humanitarian perspective. In this framework, the Islamic view humans and humanity as a positive-optimistic. According to Islam, humans come from the same origin, namely the descendants of Adam and Eve. Although derived from a common ancestor, but then the man became tribes, clans, or nation-state complete with the distinctive culture and civilization respectively. All the differences and this distinction further encourage them to know each another and foster appreciation and respect one another. Differencing among human beings, in the view of Islam, is not because of skin color and race, but it only depends on the level of individual piety (al-Hujurat /49: 13). This, according to Azra, becomes the basis of Islamic perspective about "unity of the human race" *(universal humanity)*, which in turn will encourage the development of human solidarity *(ukhuwah insaniyah or ukhuwah basyarîyah).*

According to Islam, as confirmed by Azra, the humans are born in a state of purity *(fithrah).* By nature, each endowed with abilities and innate tendency to seek, consider, and understand the truth, which in turn will make it is able to acknowledge God as the source of the truth. Ability and inclination is called an upright posture *(hanif)* (al-Rum /30: 30). On the basis of this principle, Islam affirms the principle that every human being is *a homo religion.*[125]

[125] Azyumardi Azra, *Konteks Berteologi di Indonesia*, p. 32.

Azra asserts that Islam recognizes the right to life of other religions and justify the followers of other religions are to carry out the teachings of their respective religions. Hence, it lies the basis of Islamic teachings on religion tolerance. In conjunction with other religions, Islam gives special privileges to Judaism and Christianity. Given the honor of Islam to Judaism and Christianity, the founders, scriptures, and the adherents of the two is not just lip service, but an acknowledgment of the truth of both religions. Furthermore, the position of the two religions legitimate and not be socio-political, cultural or civilization, but of a religious nature; it explicitly take a distinctive position in Islamic doctrine. In this case, Islam is truly unique, because no religion anywhere in the world that makes belief in the truth of other religions as a necessary condition for their own religious faith.[126]

The perspective developed by Azra becomes interesting used as a reflection and intellectual basis for the scientific development related to interfaith relations. Azra outlook reinforces our significance in having Islam. Islam is not only correlated with the vertical relationship, but also horizontal relationship. Muslims, as stated by Azra, have had real experience in implementing the "theology of harmony". Prophet Muhammad himself began this experience when he migrated to Medina in 622 AD. The formation of the state-city of Medina is a historical moment as far as the implementation framework of theology, doctrine and the idea of the harmony of Islam against adherents of other religions, especially Judaism and Christianity.

The historical moment is the establishment of the Charter of Medina-or it is also called the Constitution of

[126] *Ibid*., p. 34.

Medina-by Prophet Muhammad. In this constitution, it is explicitly expressly stated that the rights of the Jewish faith to coexist peacefully with Muslims. Jews voluntarily accept the Constitution of Medina. Thanks to this constitution, the Jews lifted than tribal clients become legal citizens. In all political entities or Islamic countries throughout history, Jews have never lost this status. Their position cannot be eliminated, because that exemplified the Prophet Muhammad; especially if the practice of the Prophet is connected also with the teachings of the Koran on their special status as *ahl al-kitab*. So, even though the Jews then betray what has been agreed in the Constitution of Medina, Muslims still recognize it as adherence to the examples are given by Prophet as to the state of Medina.[127]

Meanwhile, regarding to Christianity, it is not long after the Prophet Muhammad and the Muslims do *"opening",* or liberalization *(al-Futuhat)* Makkah at 8/630, a number of Christians of Najran in Yemen sends messengers to the Prophet Muhammad in Medina. Their arrival is to clarify their position *vis-a-vis* the Islamic state, or vice versa Islamic state position *vis-a-vis* them. The delegation then becomes a prophet in his house, and even the Prophet received them in the mosque. Prophet Muhammad explained Islam to them and invited them to be Moslem. Most of them accept the invitation, and some of them want to remain as Christians in the Islamic political entity coverage. The Prophet further confirmed their existence as a unique *ummah*, as well as Jews.[128]

In Indonesian context, Azra says that Indonesia is a Muslim area of the least experienced Arabization *(the least Arabicized).* The spread of Islam in Indonesia

[127] *Ibid*., p. 36-37.
[128] *Ibid*., p. 37.

generally takes place through a process that is often referred to as *penetration of pacifique* (deployment in peace), the first time through the introduction of Islam by traders who come from the Middle East since ages 8 and 9, which further through mass conversion thanks to the efforts of Sufi teacher who wander from one place to another. This process, in turn, provides a fairly typical color of Islam in Indonesia, namely Islam accommodative and inclusive.[129]

Momentum for the development of interreligious harmony of thought in Islam with other religions in Indonesia can be traced even further with the emergence of organizations of Muslim intellectuals. Jong Islamieten Bond (JIB), which was established in early of January 1925, for example, in the principle and purposes of statute it is stated that the organization aims to foster positive tolerance towards other people of different religion. On the other hand, JIB also seeks to foster sympathy for Muslims themselves.

The organization "continuator" JIB, is the Studieclub Islamic Studenten (SIS) also emphasizes this perspective interfaith harmony by receiving members (students), regardless of its nationality (tribes) and belief (religion).

However, it is important to note that as far as the development of religious tolerance both JIB and SIS place great emphasis on fair treatment of the colonial government of each religion group community. Both of the organizations condemned the discriminatory attitude of the Dutch against Muslims, while the Netherland provided a variety of facilities and services to Christians.

The peak of the "theology of harmony" of Islam in Indonesia, of course, is the acceptance of Pancasila as the

[129] *Ibid*., p. 40.

state and national ideology on August 18th, 1945. In the context of interreligious relations in Indonesia, Pancasila can be said to be an embodiment of the call to develop *kalimatun Sawa*. From the admissions process of Pancasila, it is obvious that Islamic leaders are more concerned with harmony and national integration, rather than putting the interests of Islam and Muslims.[130]

The descriptions above clearly show Azra's view of pluralism and its implications for the development of peaceful and harmonious life in the context of inter-religious life in Indonesia. Azra's thinking is seen in his writings in a variety of media, books, and also comments on various occasions. Besides that, Azra is also active in various activities related to the creation of inter-religious harmony.

2. Repellent Group

a. Adian Husaini

Adian Husaini is an intellectual Muslim who actively fights for the purity of Islamic teachings. It can be observed from his perseverance in the fight against secularism, pluralism, and liberalism. In the discourse of religion pluralism, as the main theme of this book, Adian Husaini is a central figure who rejects religion pluralism. As a repellent of religion pluralism, Dr. Adian Husaini understands the religion pluralism as a dangerous view. The religion community life will be chaotic when to accept and apply the view that is in contrast to the teachings of Islam.

He was born on December 17th, 1965 in Bojonegoro, East Java. His Islamic education was earned from some Islamic educational institutions, namely Madrasah Nurul

[130] *Ibid*., p. 41.

Ilmi Bojonegoro (1971-1977), al-Rashid Islamic boarding school, Kendal Bojonegoro (1981-1984), Islamic Boarding School Ulil Albab Bogor (1988-1989), and the Institute for Arabic Language Education, LIPIA Jakarta (1988).

His undergraduate education had been done at the Faculty of Veterinary Medicine in Bogor Agricultural Institute. When he was, Adian could recite to some well-known clerics in Bogor, such as Ustad Abbas Hall, Ustad Abdul Hanan, Ustad Mustafa Abdullah bin Nuh, KH Tubagus Hasan Basri, and so on.

In addition, Adian also studied about Islam to Prof. Dr K.H. Didier Hafidhuddin in Masjid al-Ghifari IPB and in Pesantren Ulil Albab Bogor (1988-1999). He had some more learning experiences. His religion educational experience was enriched by taking a course in Arabic in LIPIA Jakarta (1988). Adian also ever recited the book of *Ana Muslimun Sunniyyun Syaafi'iiyun* directly to the author, namely KH Abdullah bin Nuh in Pesantren al-Ghazali Bogor. At the same time, he also had to recite on a variety of Islamic thought to Ustad Abdurrahman al-Baghdadi who is very *'alim* in religious sciences. Meanwhile, related to political issues, law, and history of Islam, Adian much studied to Mr. Hardi Arifin, KH Sholeh Iskandar (late), Hartono Mardjono (late.), Dr. Anwar Harjono (late.), Hussein Omar (late.), K.H. Sholeh Iskandar (late), H.M. Chalil Badawi, Dr. Ahmad Sumargono, K.H. A. Cholil Ridwan, and other teachers.

His Master degree in International Relations was obtained from the Graduate Program of International Relations, University Jaya Baya Jakarta. The written thesis entitled "Israel's Foreign Political Pragmatism". His Doctoral studies with a Ph.D title was obtained from

the Institute of Islamic Thought and Civilization, International Islamic University Malaysia (IIUM-ISTAC).

Adian is currently active as a researcher at *the Indonesian Society for Middle East Studies* (ISMES) Jakarta, a researcher at *the Institute for the Study of Islamic Thought and Civilization* (INSIST), staff at the Center for Middle Eastern and Islamic Studies, University of Indonesia (UI PKTTI) Jakarta. He also serves as a secretary general of the Indonesian Committee for Solidarity with the Islamic World (KISDI), and Members of the Commission for Religious Harmony Indonesian Ulema Council (MUI).

Adian Husaini also pursues the world of journalism. He is a reporter at the Daily News Buana Jakarta, Jakarta *Republika* newspaper, and news analyst on radio FM Jakarta *Muslims*. His education is also elaborated by becoming a lecturer of Journalism and Islamic Thought at the University of Ibn Khaldun Bogor and High Pesantren *(Ma'had 'Aly)* Husnaya in Jakarta.[131]

Adian is an intellectual who adamantly refuses to the view of religion pluralism. In many of his publications, Adian explicitly rejects the concept that he describes as "Sipilis" that stands for (secularism, pluralism, and liberalism).[132] Adian fully agrees with the Indonesian Ulema Council which defines religion pluralism as an understanding which teaches that all religions are equal, and therefore the truth of every religion is relative; therefore, every religion believer should not claim that it is only his religion is one and the only true religion while other religions are wrong. Pluralism also teaches that all

[131] Adian Husaini, *Islam Liberal, Pluralisme Agama dan Diabolisme Intelektual* (Surabaya: Risalah Gusti, 2005),p. 237.

[132] *Ibid*., p. 11; Check in Adian Husaini, *Pluralisme Agama: Fatwa MUI yang Tegas dan Tidak Kontroversial* (Jakarta: Pustaka Al-Kautsar, 2005), p. 7.

religions will go and live together in heaven. Because this kind of definition, so that the religion pluralism, according to Adian, it must be rejected.

The definition formulated by the MUI gets many challenges from the defenders of religion pluralism. In fact, according to Adian, the MUI's definition is very precise of the reality of thought developed by the Pluralist in Indonesia.[133] Religion pluralism in understanding of Dr. Adian Husaini is a concept that teaches all religions are equal, and therefore the truth of every religion is relative; therefore, every religion believer should not claim that his religion is one and the only true religion while other religions are wrong. Pluralism also teaches that all believers will enter and side by side in heaven.[134] According to Dr. Adian, religion pluralism is a typical term. As a typical term, there is a standard formula, it is not arbitrarily defined. Adian criticizes the supporters of religion pluralism who are considered to formulate religion pluralism according to their own will.[135]

Dr Adian is very persistent rejecting religion pluralism. As one of the members of MUI Center, he mentions that the MUI fatwa condemning religion pluralism is a proper fatwa. The definition which is formulated by the MUI finds the right context with the needs of Muslims in Indonesia. According to Adian, "the MUI's definition is very precise with the reality of thought developed by the Pluralist in Indonesia". The Fatwa answers misconceptions of the proponents of religion pluralism.

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[133] *Ibid*., p. xii.

[134] Adian Husaini, *Islam Liberal, Pluralisme Agama & Diabolisme Intelektual* (Surabaya: Risalah Gusti, 2015), p. 12.

[135] *Ibid*., p. 13.

Adian is very firm with his opinion. He also criticizes the bearers of religion pluralism who are supposed as not being honest and do not understand about the nature of this view.[136] According to Adian, the definition formulated by the MUI is an effort that must be accepted. This is because religion pluralism is a typical term, which cannot be defined arbitrarily, as it is done by the bearers and defenders of this view.[137]

Adian takes an example of Shafi'i Anwar's opinion stating that pluralism is not necessarily equate to all religions, but rather in the spirit of *mutual respect* and respect each another. Ulil Abshar-Abdalla also states that pluralism means a positive attitude to face of difference, namely the attitude of wanting to learn from other different groups. The second opinion of the spreader of pluralism, in view of Adian, is very different from the academic and theological meaning of pluralism. [138]

Pluralism, in view of Adian, is a meaningful concept in a common view that teaches the equity of religion. Therefore pluralism cannot be defined arbitrarily. Analysis of Adian, by citing the opinion of Ahmad Wahib, Budhy Munawwar-Rahman, and Ulil Abshar-Abdalla, shows that they understand pluralism as an idea that equates Islam with all religions and rejects the exclusive truth of Islam. Within the framework of a such perspective Adian Husaini then concludes that the MUI fatwa on apostasy of Syphilis view (secularism, pluralism, and liberalism) that contradict to the teachings of Islam is a right fatwa. Adian even states that a view stating that all religions are the same as *syirik* (polytheism). It is said *syirik* because Syphilis concept

[136] *Ibid*., p. 11.
[137] *Ibid*., p. 13.
[138] *Ibid*., p. 12.

has confound right and wrong and tarnished Islamic monotheism. This kind of view underestimates the verses of the Koran that criticize other religions beliefs and it deviates like the Christian belief that Allah has a son.[139]

For Dr. Adian Husaini, there is no true religion in which its truth is equal-let alone exceed-Islam. Islam is the truest religion that is willed by God. Religion that is brought by Prophet Muhammad has clear genealogies grooves, namely continuation *millah* (teachings) of Abraham. The substance of Islam is monotheism. In addition to Islam, there are Jews and Christians who also have roots genealogies to Abraham, but the two religions can no longer be categorized as a religion of monotheism because it does not admit of the prophethood of Muhammad. Reinforcing his opinion, Adian Husaini quotes QS 3: 57, *"Abraham is not a Jew and not (also) a Christian, but he is an upright and Muslims, and occasionally he not belonged to idolatrous".*[140]

Furthermore Dr. Adian Husaini confirms that to understand the concept of God in Islam cannot be done at will. He criticizes the pluralists who do not make the name of the Lord. Precisely for Adian Husaini, it must be emphasized that *"our God: Allah!".* The pluralists who are not strict related to the name of the Lord because they perceive that religion is a part of human cultural expression that is relative.[141] As an expression of culture, there is no longer sacred in it. Therefore, the concept of God does not get a confirmation from the pluralists.

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[139] *Ibid*., p. 18.

[140] Adian Husaini, "Seminar Pluralisme Agama di IAIN Surabaya", at http://www. Hidayatullah.com/

[141] Adian Husaini, "Tuhan Kita Allah!", http://www.hidayatullah.com/

Dr Adian Husaini understands that the pluralists do not much take the name of the Lord as a problem. God could have the His name as *Allah, God, Lord, Yahweh, and so on*. All the rituals are carried out within the framework towards God. The implications of this kind of understanding is the removal of a variety of explanations in the Qur'an related to the "believer-infidel" and "Muslim-non-Muslim". This is a consequence of the concept of unity of religions which is idealized by the pluralists. And if this is done, "the consequences can be very far away. The direction of these ideas will lead to the "fusion of religion".[142]

Dr. Adian understands religion pluralism as a meaningful concept in common understanding that teaches religion similarity. Religion pluralism cannot be defined arbitrarily as it is done the pluralists. Adian mentions a few names that define pluralism, namely Ahmad Wahib, Budhy Munawwar-Rachman, Sukidi, Sumanto al-Qurtuby, and Ulil-Abdalla. Adian judges that the pluralist thinking, indicating that they understand pluralism as ideas that equate Islam with all religions and reject the exclusive truth of Islam. Starting from such thinking, Adian Husaini concludes that the fatwa of MUI on apostasy a view of Syphilis (secularism, pluralism, and liberalism) that contradicts to the teachings of Islam is a right fatwa. Explicitly, Adian even mentions that the notion that all religions are the same is called *syirik*. It is called *syirik* because Syphilis' understanding has been mixed up between right and wrong. This perspective tarnishes Islamic monotheism. This understanding underestimates the verses of the Koran that criticize

[142] Adian Husaini, "Krislib Yes, Islib No", at Adian Husaini, et. al. , *Membedah Islam Liberal Memahami dan Menyikapi Manuver Islam Liberal di Indonesia*(Bandung: Syamil, 2013), p. 63.

other religious beliefs are assessed deviate like the Christian belief that Allah has a son.[143]

Therefore, explicitly Dr. Adian Husaini rejects religious pluralism. He sees religion pluralism as Islamic liberalization that is excessive. The concept of pluralism which is then formulated into a "pluralist theology" implicitly confers legitimacy on the "justification of all religions". The implication, any religious person can be called a believer. This perspective is not realistic because human relations impossible not to look at the different religions. In addition, the concepts used are also ambiguous, as the concept of "Islam", "infidels", and "polytheists". [144]

Explicitly Dr. Adian Husaini takes Sukidi as an example of the mindset of the young leaders of Muhammadiyah who is keen to speak of religion pluralism. The Doctoral candidate at the Harvard University is called by Dr. Adian Husaini as "propagandist of religion pluralism". As a propagandist, Sukidi is judged to have lost a sense of shame. He even openly admits the truth of all religions. Besides that, Sukidi also boasts of Mahatma Gandhi who states that: "All religions are essentially true, but because a single truth is received by so many people of many races, religions, and identity, then the truth which is caught of a single is fragmented and in pieces. In fact, the core of the truth is one".

The implication of this kind of understanding is the view that all religions are essentially true. Why appeared various religions? According to Sukidi, it is because of the way to approach the truth is not singular but it uses a lot

[143] *Ibid*., p. 18.

[144] Adian Husaini, *"Pluralisme Agama Model ICIP"*, at http://www.hidayatullah.com/

of ways. Because the ways used are a lot then the results are also too much. [145]

The appearing of religion pluralism does not just happen as it is. There are many factors that are related to each other. One of factor that cannot be denied is the external factors of Western civilization. West, according to Adian, has an interest in understanding this campaign. This can be traced even further in the interests of the West itself where since the end of the cold war, the West has put Islam as a threat. If the previous threat during the Cold War is communism, now after the cold war ended the main enemy of the West is Islam.

Adian analyzes that the emergence of religion pluralism is also influenced by external factors, namely Western civilization. Since the end of the cold war, according to Adian, the Western world has put Islam as a threat. The position of Islam has replaced communism during the Cold War into a major enemy of West. One of the promoted programs is a project of Islamic liberalization done massively in Indonesia and in the Islamic world. The project liberalization, in view of Adian, has been part of three strategies West to hegemony in the Islamic world. The meant three ways are Christianity, imperialism, and orientalism. [146]

Adian points an example of *The Asia Foundation* (TAF) which is considered to be very active funds various forms of dissemination activities within the framework of liberalism and religion pluralism. TAF has begun to do it since 1970s. Several theme of activities sponsored by TAF include civic education *(civic education),* human rights, reconciliation between

[145] Adian Husaini, "Krislib Yes, Islib No", p. 132.

[146] Adian Husaini, *Liberalisasi Islam Indonesia Fakta dan Data* (Jakarta: Dewan Dakwah Islamiyah Indonesia,2017), p. 57.

communities, gender equality, and interreligious dialogue.

Some Society Self-Supporting Organizations (LSM) in Indonesia which are appointed by Adian has received funding from the TAF is the Institute for the Study of Religion and Democracy (eLSaD), the International Center for Islamic Pluralism (ICIP), Liberal Islam Network (JIL), Paramadina, Institute of Islamic and Social Studies (LKiS), Institutions Human Resources Development of Nahdlatul Ulama, Indonesia Conference on Religion and Peace (ICRP), Indonesian Center for Civic Education (ICCE UIN Jakarta), and the Center for the Study of Religion and civilization (PSAP). [147]

The view of Adian Husaini indeed contradicts the view of the proponents of religious pluralism. His rejection of religious pluralism based on its understanding that the concept is not derived from the teachings of Islam. This understanding is adopted from the outside so dangerous for Muslims. Therefore, he steadfastly campaigns to refuse religion pluralism. Various books and articles that he has written become a proof of how persistent his attitude is.

b. K.H. Abdusshomad Buchori

K.H. Abdusshomad Buchori is a Chairman of the Indonesian Ulema Council of East Java Province. He was born in Mojokerto on April 3rd, 1943. After graduating from MI in 1955, KH Abdusshomad continued his study at Pondok Pesantren Darul Ulum Jombang and graduated in 1963. The qualification education is gotten in the Faculty of Syariah IAIN Sunan Ampel Surabaya and graduated in 1973.

[147] *Ibid*., p. 60-61.

The next activity after graduating from IAIN Sunan Ampel is to become a lecturer in TPP Khodijah Surabaya from 1967 to 1975. At the same time, in 1969-1975, he was appointed as a lecturer in the Faculty of Islamic Theology and Faculty of Adab IAIN Sunan Ampel Surabaya. He further took his career in the Office of the Governor of East Java from 1976 until his retirement in 1999.

K.H. Abdusshomad Buchori's religious had various social activities. He has been the Chairman of *the Jam'iyyatul Qurro 'wal Khuffadz* in Center (2000-2005), Chairman of East Java LPTQ (2004-2009), Vice Rector of Islamic University of Majapahit (2004), East Java province PHBI Chairman, Advisory Council Amil Zakat (BAZ) East Java (2006). Since 2000 he has been a part timer Widya Iswara of Pre Exercise Position of Civil Servants (LPJ PNS) in the Field Training Affairs of East Java Province. Until now, besides active as the High Priest of the National Mosque of Al-Akbar Surabaya, he also becomes a Chairman of MUI East Java Province.

He is also a fairly prolific writer. He has written dozens of books. In addition, he has also produced hundreds of papers presented at various forums. These are the proofs that he is a prolific scholar who produces some works.[148]

As a chairman of East Java MUI it is possibly true that he upholds the MUI fatwa forbidding religion pluralism. This is a logical consequence of his position as a leader of MUI. MUI is a religion organization that has establish a lot of religion edicts. According to Mudzar, MUI has guidelines used before issuing a fatwa. Before a

[148] Abdusshomad Buchori, *Bunga Rampai Kajian Islam, Respon Atas Berbagai Masalah Kemasyarakatan dan Keumatan* (Surabaya: Majelis Ulama Indonesia Propinsi Jawa Timur, 2009), p. 595-596.

fatwa is made, it is conducted in-depth study of the basics or the arguments of al-Quran, Hadith, Ijma and Qiyas. Such is the order of the procedure, although the level of implementation is not always followed consistently. [149]

Kiai Abdusshomad has a similar understanding with Dr. Adian Husaini. Indonesian society has a high degree of diversity. And that is recognized by Kiai Abdusshomad. But he insists that as Muslims, religion pluralism must be critically addressed. Religion pluralism, according to Kiai Abdusshomad, is an understanding that teaches all religions are the same and therefore the truth of every religion is relative. Therefore, every religion believer should not claim that his religion is one and the only true one, while other religions are wrong. Pluralism also teaches that all religions will go and live together in heaven. The understanding of pluralism is different from the plurality. Religions plurality is a fact that in certain countries or regions there are different coexist faiths. Therefore, he asserts, the proper term is a plurality, not pluralism. Plurality is an attempt to align the multiple religions, while pluralism is the confusion of some religion. The implication, pluralism is understood as very dangerous for religious life in Indonesia. In addition to religion pluralism, religious radicalism is also dangerous.[150] Even Kiai Abdusshomad states that pluralism is a new form of idolatry which is more dangerous than the polytheism taught by the Quraysh.[151]

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149 M. Atho Mudzhar, *Membaca Gelombang Ijtihad: Antara Tradisi dan Liberasi* (Yogyakarta: Titian Ilahi Press, 1998), p. 134.

150 www.antaranews.com/print/169419/mui-tolak-gelar-bapak-pluralisme-gus-dur. accessed on 22nd - 11- 2013.

151 www.inpasonline/new/kh-abdusshomad-buchori-tegas-terhadap-paham-sipilis . accessed on 22nd – 11- 2013.

The understanding of religion pluralism, according to Kiai Abdusshomad, is a concept that is contrary to the teachings of Islam. As a view that contrary to the teachings of Islam, this view should not be followed.

> "Muslims are forbidden to follow this view, with the explanation that the problems of faith and worship *(mahdah)* Muslims are required to be exclusive, in the sense that it is unlawful to confuse Muslims beliefs and religious beliefs or practice of other religions".[152]

As a community role model, Kiai Abdusshomad feels of unease to listen and see the growing of a phenomenon of a path which is considered harmful to the Muslim faith. Explicitly, he mentions that the Discussion of Paramadina, Islamic Studies Utan Kayu (KIUK), and the Liberal Islam Network (JIL) as a group that systematically form opinions through printed media with its writings publications that are too bold, even it misleads Muslims. He even believes that these groups actually defend other groups which give disadvantageous of muslims in terms of creed or Syariah. "They are more affected by the Orientals mind even thought of Zionists", wrote of Kiai Abdusshomad.[153]

For Kiai Abdusshomad, it should distinguish between religion pluralism and religion plurality. Pluralism is not the same as the plurality. Religion plurality refers to the fact that in certain countries or regions there are many religions community that embrace a wide range of different religions that coexist in the country or region.

[152] Abdusshomad Buchori, Bunga Rampai Kajian Islam, p. 285.
[153] *Ibid*., p. 75, 120.

In the context of the life of pluralism, Muslims are required to be exclusive in the *akidah* (belief) and worship in the sense to confuse faith and worship of Muslims by faith and worship of other religions. In the context of a plurality of life, that is, when Muslims living side by side with people of other religions in the problems that have nothing to do with faith and worship *mahdah* as a social problem, then Muslims should be inclusive in the sense still doing social interaction with the people of other religions to the extent not in conflict with the teachings of Islam and do not harm each other.[154]

Basic thoughts of Kiai Abdusshomad, as the writer has explained above, show clearly his position and arguments that support it. If it is used a broader analysis, this also cannot be separated from his scientific background. Kiai Abdusshomad's background boarding schools and his formal education at the Faculty of Syariah support his attitude to be relatively more assertive in maintaining the authenticity of the teachings of Islam. His condition is different from the intellectuals who support religion pluralism.

c. Anis Malik Thoha

Dr Anis Malik Thoha is a formidable intellectual mastery of the theory and methodology with a firm in the field of comparative religion. He is an intellectual who provides a critical perspective on the discourse of religion pluralism with a foundation of arguments strong science-based. This condition makes Dr. Anis has his own place in the discourse of religion pluralism of the opponents because, as Biyanto said, the repellents of

[154] *Ibid*., p. 292.

religion pluralism generally do not much publish his works.[155] Among of the few is Dr. Anis Malik Thoha. Another aspect that makes it special is that Dr. Anis writes ea study xtensively and in-depth based on a careful literature searching in one of his books, *Religious Pluralism Trends, Critical Review*.[156]

Dr Anis is an assistant Professor Assistant in the Department of Islamic Theology and Comparative Religion, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). He was born on December 31st, 1964 in Demak. His level of S-1 was completed in Da'wah and Islamic Theology, Islamic University of Madinah, KSA, 1988. A master's degree was obtained from two places, namely Islamic Studies, University of the Punjab, Pakistan, in 1992 and from Comparative Religion, International Islamic University Islamabad (IIUI), Pakistan, 1994. His Ph.D degree was also obtained from Comparative Religion, International Islamic University Islamabad (IIUI), Pakistan, 2001. His dissertation entitled *Ittijâhât al-Ta 'addudiyyah diniyyah wa al-al-al-Islami Mawqif Minha.* In addition to actively teaching, Dr. Anis also actively attends various seminars and conducts research. His works are pretty much, either in the form of articles and books.[157]

As far as the researcher's identification, a book written by Dr. Anis Malik Thoha, *Trends in Religious Pluralism, Critical Review*, is the most comprehensive book written by intellectuals who criticize religion pluralism. Books written by the repellents of religion

[155] Biyanto, *Pluralisme Keagamaan dalam Perdebatan (Pandangan Kaum Muda Muhammadiyah)* (Malang: UMM Press, 2009), p. 230.

[156] Anis Malik Thoha, *Tren Pluralisme Agama, Tinjauan Kritis* (Jakarta: Perspektif, 2006).

[157] *Ibid*., p. 295-296.

pluralism are in the form of a collection of papers, articles, and pieces scattered writings. It is precisely on this aspect, Dr. Anis has a unique position, in which he gives qualified critics and in dignity.

What is done by Dr. Anis Malik Thoha is a manifestation of the true intellectual performance. An intellectual if he/she is agree or disagree with an opinion, he/she will express his/her disapproval in the form of a written work. A written work becomes a cluster of thinking and understanding of a topic. Through the written works, someone will figures out the quality of an intellectual thought. Dr Anis takes on this intellectual way well.

If it is understood its contents, the book of Dr. Anis takes position as "intellectual clarification".[158] Intellectual clarification is the type of explanation that is done with the support of methods, data and arguments according to the way of intellectual work. Disagreement with an idea, as it is done by Dr. Anis Malik Thoha to fight against the idea of religion pluralism, is *countered* appreciatively. The form of writing can be diverse. If someone does not agree with a certain book, *the counter* is done through writing a book. The counter of an article is also done with an article. It keeps going on. Doing a c*ounter* with political power or mass mobilization is obviously not balanced and dignified manner.

As a critical intellectual, Dr. Anis sees that today's religion pluralism does not have a solid epistemological basis yet. The implication is that the formulation is also not established yet. In fact, the reality shows that religion pluralism becomes a warm enough topic to be discussed. The ambiguity of this formulation makes the essence of

[158] Waryani Fajar Riyanto, *Integrasi Interkoneksi Keilmuan*, p. liv.

religion pluralism can less be explained definitively. A definitive explanation is important as a means to enter the substance of the matter in more depth.

From the results of reviewing of the literature and searching of other sources the researcher finds that the notion of religion pluralism formulated Dr. Anis is quite interesting. He formulates the definition of religion pluralism by departing from the basic root of the words, they are the words pluralism and religion. A combination of these two words produces a distinctive definition, namely: conditions of living together (co-existence) inter (in the broadest sense) that vary in the community while still maintaining the specific characteristics or the teachings of each religion.[159] This understanding emphasizes that in the religion pluralism there is "living conditions of inter (in the broadest sense)"; it implicitly means a dynamic live in diversity. This is because the continuity of the definition says, "different in the community while maintaining the specific characteristics or the teachings of each religion", it indicates that in religion pluralism the diversity is positively appreciated.

According to Dr. Anis, the definition of religion pluralism is not well established formulated yet. This condition is different from the warmth of discussion and debate on the topic of religion pluralism. In fact, the definition of religion pluralism is important as a means to enter the substance of the matter in more depth.

The definition of religion pluralism formulated by Dr. Anis is considered as an authentic formula. According to Dr. Anis, a growing of religion pluralism appears to have different meanings within the context of the initial

[159] Anis Malik Toha, *Tren Pluralisme Agama, Tinjauan Kritis* (Jakarta: Perspektif, 2006), p. 14.

meaning. He asserts that the term religion pluralism which is now growing understood and designed in the frame of secular, liberal, and west logical positivism denies against things smelly metaphysical. This rejection is caused by such things is impossible to prove empirically. Such kinds of an understanding and design are dangerous for Muslims. Implicitly, such kinds of understanding and design precisely take out a religion from its own territory. "Religion", as a consequence, is considered as a human response, or what is commonly known as a religious experience, with outright denying the possibility of the religion coming from God or substance Spirit. [160]

Analysis of Dr. Anis says that religion pluralism in today's development is not only as a discourse, but it has led into a doctrine. The doctrine of religion pluralism, according to Dr. Anis, teaches appearance of the essence of the Single Ultima in the form of existing religions.

> "The essence of the Single Ultima is perceived / believed in Judaism as El, Elohim, Adonai; in Christianity referred to as the Holy Trinity; in Islam as God; in Hinduism as the oneness of the three Hindu gods (*the Trimurti*), Brahman; in Buddhism as Nirvana, *Amithaba* Buddha; in Taoism as Tao; in Sikhism as Sat Nam, etc. In short, the name may be varied and many, but it is essentially one and the same. Therefore, according to this doctrine no matter how different religions, is essentially the medium or means / streets the same valid / invalid and authentic toward one and the same goal or to obtain salvation *(salvation)* ".[161]

[160] *Ibid*., p. 125.

[161] Anis Malik Thoha*, "Mencermati Doktrin dan Ciri Ciri Paham Pluralisme Agama",* at http://www.irep.lium.edu.my, accessed on 15th of October 2014.

Dr Anis Malik Thoha views that religion pluralism which is now so intense voiced by Muslim intellectuals is lucrative. The doctrine of religion pluralism which is campaigned through various mass media-newspapers, magazines, books, and social media-has fascinated many people. According to Dr. Anis Malik Thoha, people who support this doctrine seem to be a Muslim who appreciates diversity, otherness and variety. In fact, a doctrine invites a number of fundamental weaknesses. The doctrine of religion pluralism, "has done a tremendous powerful duping, desecration of human dignity, the overturning of normal logic and, ultimately it denies the existence of religions themselves",[162] said Dr. Anis Malik Thoha.

Based on the analysis and review of the literature, Dr. Anis concludes the definition of religious pluralism which is formulated from the basic root, namely the word and religious pluralism. A combination of these two words produce a definition: coexisting conditions (co-existence) inter (in the broadest sense) that vary in the community while maintaining the specific characteristics or the teachings of each religion.[163] However, a growing religious pluralism has different meanings within the context of the initial meaning. Dr Anis confirms that the term is now growing religious pluralism understood and designed within the framework of secular, liberal, and logical positivism denies Western metaphysical things smell with no possible reason is demonstrated empirically. Thus, "religion" is then considered as *a human response* (human response), or what is commonly known as *a religious experience* (religious experience),

[162] *Ibid*.
[163] *Ibid*., p. 14.

with outright deny the possibility of the religion of God or substance Spirit.[164]

Critical appraisal of Dr. Anis Malik Thoha is based to some weaknesses. The weaknesses that can be identified are; *first*, the weakness of the approach methodological aspects. In connection with this aspect, supporting groups of doctrine of religious pluralism is rated by Dr. Anis Malik Thoha have failed to see and understand of religion as believed by adherents. Religion in this context has uniqueness and distinctiveness. Supporting groups of doctrine of religious pluralism ignore this. They are assessed by Dr. Anis Malik Thoha has acted reductionist, that reduces religion just as the human response to ignore the possibility of the religion of God.

Further implications of methodological weaknesses of such an approach is quite serious, which leads people to a conclusion, the full equality of all religions and no one is more superior and true. All religions have in common in terms of truth. There are other implications are assessed again Dr. Anis Malik Thoha as more powerful, namely the reduction of religion to so that it represses the religion can only operate in specific areas, namely the private sphere. If this implication does not realize of religious adherents-consciously or unconsciously-it is driven to perform the secularization of religion on a large scale.[165]

The other drawback is the epistemological weakness. In this aspect, the bearers of religious pluralism claim to have more knowledge and in-depth than the followers of the religion itself. "This is reflected by the courage of the" prophet "plural for" relative

[164] *Ibid*., p. 125.
[165] *Ibid*.

"religions and" absolute "their own beliefs about" The Ultimate Reality "or" the Real as it is in Itself "(God Pluralist)", Dr. Anis Malik Thoha[166] said. For him, there is a fundamental question that arises, which relates to "relative" and "absolute". There is a fundamental epistemological question, namely; what is the definition of both, what size, who is entitled to determine, and how to figure it out.

Because the "relative" and "absolute" is based on subjectivity then the implication is also clear, that the results are subjective. In fact, religion has its own size clear. Unfortunately, this aspect is actually obscured. It is precisely because of this so that the vagueness doctrine of religious pluralism actually pretty weak.

> "Actually, this is where the apparent point of the weakest doctrine of religion pluralism. This doctrine contains logical inconsistencies which are very severe, as if the reality of God who is believed by Muslims, and the gods believed by the followers of other religions are relatively equal, then what is the parameters of this proposition or assessment? ".[167]

Dr Anis Malik Thoha indeed is very critical to religion pluralism. His critical attitude is based on the understanding that religion pluralism is hazardous to the belief of Muslims. Religion pluralism theoretically and practically is instead of bringing Muslims in the lofty ideals of humanity as it is believed by the bearer of religion pluralism, but precisely it destroys Islam from within. There are many dangers caused by religion pluralism, both theoretically, epistemologically, and

[166] *Ibid*.
[167] *Ibid*.

methodologically. In addition, there is also the danger ideologically and theologically. [168]

The seriousness in studying the issue of religion pluralism leads Dr. Anis Malik Thoha to an interesting finding, namely the mapping on the trend of religion pluralism which is divided into four. *The first is* secularize humanism. The characteristic is anthropocentric, which regards man as the central nature of the cosmos. The most representative figure in this trend is William James because his thinking has a very large influence on the study of religion and philosophy afterwards. Another characteristic is secularism that becomes the principle peaceful coexistence between religions.

The s*econd is* global theology. There are two main characters of this trend, namely Wilfred Cantwell Smith and John Hick. The main issue brought by Smith, as the analysis of Dr. Anis, is ”a must in re-reviewing the terminology of religion”. These issues bring theological implications to very crucial thing, which is that “all religions are equal”. While John Hick is rated by Dr. Anis is as the largest and the most important figures in the discourse of religion pluralism. Hick is one who works hard and provides his thoughts to develop, explain, and interpret the ideas and theories of religion pluralism massively.

The third is syncretism. Syncretism, according to Dr. Anis, is a trend of thought which seeks to mix and reconcile the various different elements selected from a variety of religions and traditions, in a particular coordinating institution or in an existing religion. There

[168] Anis Malik Thoha, “Pluralisme, Klaim Kebenaran yang Berbahaya”, at Adian Husaini, *Islam Liberal, pluralism Agama & Diabolisme Intelektual* (Surabaya: Risalah Gusti, 2015), p. 226.

are two main ideas in this trend, namely (a) the divided truth in equal between the religions and (b) religions complete each another.

The f*ourth is* the eternal wisdom *(sophia perennis)*. This idea emerges in response to the three previous trends. Citing from Nasr, Dr. Anis said that the trends are not solution but rather problem. This timeless wisdom has an ambition and claims to restore religions into native habitat-sanctity and sacredness absolute perfect again and wants to treat all fairly and equal completely.[169]

Although it is initiated by Muslims, but Dr. Anis is quite critical of these fourth trends. The idea of Nasr about *al-Hikmah al-Khalidah* or perennial wisdom that leads to equality of religions is against the teachings of Islam. Timeless wisdom that makes Islam as the main base of its building is even far away from what it intended. Dr Anis considers that the fourth trend that aims to provide a solution for the problem of religion pluralism is less likely to succeed. Even he considers if the fourth trend is more of a problem than a solution to the problem of religion diversity. [170]

What is the attitude and outlook of Dr. Anis to religion pluralism? Chapter four of the book he wrote explains this question. According to Dr. Anis, citing the opinion of Muhammad 'Imarah, he states that the strength of the discourse of religion pluralism among Muslim intellectuals does not actually happen as it is. There are other forces that heavily present it. That power is the West. The West, according to Anis, is all-out

[169] *Ibid*., p. 49-121.

[170] Anis Malik Thoha, " Seyyed Hossein Nasr Mengusung tradisionalisme Membangun Pluralisme Agama", *Islamia*, Magazine of thought and Islamic Culture, Year 1st no. 3, September-November 2004, p. 28.

peddling a modern ideology that is considered universal, such as democracy, pluralism, human rights, and free markets. Such policies are packaged on the basis of "superiority" of race and Western culture, and underestimation or an affront to everything that is not the West, especially Islam. The West develops a wide range of painful accusations against the Muslim community, such as intolerance, anti-democratic, fundamentalist, sectarian, and so on.

An allegation of 'painful' is in continuity developed by the West. Various values, beliefs, and the reality of Muslims are regarded as pejorative. In response to the recent political developments, the issue of "pluralism" starts to rise and become an intellectual *concern* among Muslims. Those who do not want Islam continue to be positioned negatively give response and develop what is offered by the West. In turn, thinking that is brought by Western-one of them is religion pluralism- is the most salable commodity in the market of contemporary Islamic Arab thought. [171]

Religion pluralism is understood by Dr. Anis Malik Thoha as " the teaching of democracy in having religion". The concept of democracy comes from the West, and it is tested to be brought into the context of religious life. A genealogy root of religion pluralism is democracy itself. Therefore, when it is implemented in the religious life, the compressed point is how democracy is implemented in religious life. The implication is that religion pluralism has the same characteristics as that of in democracy. Those characteristics are:

[171] Anis Malik Thoha, "Pluralisme, Klaim Kebenaran yang Berbahaya", p. 181

1. Equity or equality. The teachings of religion pluralism teach that all religions are the same and equal, no one is best and no one is the worst.
2. Liberalism or freedom. The teachings of religion pluralism teach the freedom to have religion, in the sense of in and out of the religion. Today a person may become a Muslim, tomorrow will be a Christian, the day after tomorrow will be Hinduism, and so on.
3. Relativism. Actually this is the implication of the two previous characters. The teachings of religion pluralism teach that religion truth is relative.
4. Reductionism. To get to equality or similarity, religion pluralism has reduced self-identity or identities of religions became narrower and smaller entities, that is as a private affair. In other words, the religion pluralism has secular characteristic.
5. Exclusivism. There are a lot of people who are fail to identify and understand the nature or characteristics of this one. This is due to so far the teaching of religion pluralism has been dyed as anti-exclusivism. It often presents itself as a doctrine that "looks" friendly and very respectful to the differentiation (the otherness) and upholds freedom. But in essence, it actually has robbed the freedom of others and trampled and suppressed all the differentiation, even it declares and claims itself as the giver of interpretation / theory / doctrine of plurality / religions variety which is absolutely right, ie, "that all religions are equal ". So in fact it has robbed and stripped religion using its absolute truth claim in which

each for later is owned and monopolized by itself exclusively.[172]

Peace and harmony are basic things that should be embodied in social relations and interreligious life. All people-including Dr. Anis Malik Thoha has approved it. There appear sorts of interpretations in how to achieve this goal. The diversity of interpretation, theory, and methodology related to strategies to realize a harmonious life in a pluralistic society triggering the growth of a wide range of paths.

For Dr. Anis Malik Thoha, in line with his understanding of the teachings of Islam, the solution given by Islam rests on the assertion of identity or religious identity and empowering relationship with religion, as well as recognition of the role of religion encompassing human life. This concept does not exist in the conception promoted by the West. What are carried by the Western-Dr. Anis refers to it as "the solutions of non-Islamic" which is valuated as precisely opposite. Dr. Anis critically says that in addition to falsehood and treachery, solutions of Western demands the cost that is very expensive, namely the erosion of religious identity that is authentic, pouncing, and the marginalization of religions, even leading to the burial of the existing religions forever.[173]

That is why expressly Dr. Anis Malik Thoha states his position as an anti-religion pluralism. For Dr. Anis, claim of pluralism offers dangerous implications for Muslims. He critically analyzes the weaknesses of religion pluralism, starting from theoretical dimensional, epistemological up to methodological. A part of

[172] *Ibid*.
[173] *Ibid*.

dangerous aspect of religion pluralism is ideological and theological. Another part is associated with more practical issues, namely human rights, especially religious freedom. According to Dr. Anis, the idea of religion pluralism is not really as beautiful and practical as it is imagined. In fact it has a fundamental question, namely; "Is it really able to give a friendly solution to interreligious conflict as it is claimed by the initiators and the supporters. Or it even becomes a new problem? ".[174]

The question is important and has a profound meaning. For Dr. Anis, religion pluralism will not be able to resolve the question of inter-religious conflict. There is even the possibility of it becomes a trigger for the development of the conflict. This perspective is clearly an important consideration by the proponents of religion pluralism. It does not let ideal and good thought- according to their understanding and belief- are not applicable, even it could be counterproductive. The thought of Dr. Anis is a means of evaluation to *cover* the gaps that exist in the concept of religion pluralism.

Explicitly Dr. Anis even states that religion pluralism is not a solution, but it is "the root of all problems". Religion pluralism puts religion as a human response, or in William James' term as a "religious experience". The concept denies the origin of the religion from God. The implication of this claim, as it is stated by Dr. Anis as follows; "locking up religion as it is only allowed to operate in the private sphere- it is associated with God. Automatically, the concept of dichotomization of reality between state - religion, sacred-profane, individual-public, becomes inaccurate. This concept in the West has

[174] Anis Malik Toha, "Pluralisme Klaim Kebenaran yang Berbahaya", http://idrusali85.wordpress.com, accessed October, 10th 2014

undergone a fundamental change, so congruent with democracy. At the level of implementable it is also contradictive because it produces intolerance and suppresses human rights ".

In chapter four of the book he wrote, Dr. Anis wrote a thesis-in my opinion-shown his attitudes and views on religion pluralism. Citing of Muhammad 'Imarah, Dr. Anis states that the strength of the discourse of religion pluralism among Muslim intellectuals in fact cannot be separated from the efforts of the West which is all-out peddling a modern ideology that is considered universal, such as democracy, pluralism, human rights, and free markets. Such policies are packaged on the basis of "superiority" of race and Western culture, and underestimation or an affront to everything that is not the West, Islam in particular, with a variety of painful accusations, such as intolerance, anti-democratic, fundamentalist, sectarian, and so on. In response to the recent political developments, the issue of "pluralism" starts to rise and becomes an intellectual concern among Muslims, which in turn becomes the most salable commodity in the market of contemporary Islamic Arab thought.

Dr Anis fully agrees that the peace and harmony of life become essential in social and inter-religious relations. However, with reference to the understood of the teachings of Islam, the solution which is given by Islam rests on the assertion of identity or religious identity and empowering relationship with religion, as well as recognition of the role of religion encompassing human life. Meanwhile the solution of non-Islamic according to Dr. Anis is precisely the opposite. Dr. Anis critically says that in addition to falsehood and cunning, these solutions require an extremely high cost, namely

the erosion of religious identity that is authentic, pouncing, and the marginalization of religions, it even leads to the burial of religions that exist forever.[175]

As far as the author's view, the book written by Dr. Anis is the most comprehensive one among the intellectuals who criticizes religion pluralism. There is no too many whole books that examine pluralism of the repellent group. The groups of pluralism repellents usually write articles or give a comment on religion pluralism in the various opportunities. If the writing is in form of a book, the *counter* is also given in the form of a book, if the writing is in the form of an article the counter given in the form of an article. It keeps on. The c*ounter* done with political power or mass mobilization is obviously not balanced and dignified manner.

C. MUSLIM BROTHERHOOD: PROBLEMATIC AND SIGNIFICANCE

1. Definition

Islamic brotherhood becomes important to be discussed in the context of building a harmony live among religious believers. The importance of this brotherhood is reality of division and discord are not exists in interreligious relations but also intersect in one religion. Its intensity is volatile, but if there is no awareness and willingness to make it better, the living conditions of Islam interfaith itself can be dangerous, especially if there is an involvement of a variety of interests outside the religious teachings.

The term *ukhuwah* is usually interpreted as a fraternal brotherhood. According to M. Quraish Shihab, this word originally means "equality and harmony in many ways". The

[175] *Ibid*.

term comes from the root word that originally means "pay attention". From the linguistic analysis the word ukhuwah contains two basic ideas. *First*, the basic principle that creates a fraternal is equation (ancestry, ethnicity, nationality, organization, religion, and so on). *Second*, brotherhood requires the attention of all those who feel brothers.[176]

Judged from its origins, brotherhood or fraternity originally refers to a bond that exists among some people because both come from one or a pair of parents. This brotherhood makes each other have close emotional ties. Among them will conduct a mutual help, caring, and sharing of joy and sorrow.

When the word brotherhood or fraternity is used in a broader sense, the emotional attachment of people who fall into the fraternity should also be strong as when it is used in the former sense of brotherhood. One form the form of brotherhoods is a model of religious affiliation. When in the Qur'an Allah stated that the Muslim believers are brothers (Surah 49: 10), so that the relationship among the Muslims is as the relation of brothers in a family.

A family has a manifold dynamic of life. Although it is brothers, it does not mean that there is no problem. Difference among family members is a reality that it is impossible to avoid. Emotional bond as brothers make all family members took the initiative to minimize the differences, reconcile one and another, tolerant, seek for a peace, and so on. Similarly, the essence of brotherhood is in the broader context.

According to Machasin, a very important element in the fraternity is solidarity. Solidarity, according to Machasin, is not a blind support of the people who become members of the fraternity. To bring solidarity should not forget the norms of

[176] M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1998), p. 357.

truth. To let a brother who constantly makes errors is not an act of brotherhood. Criticizing, reminding, even giving a punishment is often necessary done with the purpose to direct people to the path of virtue and true. This way is potentially more needed to face the family member (a brother).[177]

Islamic brotherhood is usually understood as a brotherhood between fellow Muslims. However, this kind of understanding, according to M. Quraish Shihab, is less precise. According to this Indonesian's expert of interpretation, the right understanding is the "Islamic brotherhood in nature or fraternity taught by Islam". There are two arguments proposed by M. Quraish Shihab. *First*, the Qur'an and Hadith introduce various fraternities. *Second*, the word "Islamiyah" which is coupled with the word ukhuwah (brotherhood) is an adjective, it is not a subject (the doer).[178] Ukhuwah (brotherhood), as such, should not be defined as uniformity, but it rather requires willingness "united in diversity".[179]

Meanwhile, the intended various fraternities are: *First*, the brotherhood among the creature and submission to Allah (*ukhuwwah fi al-'ubûdiyyah*). *Second*, the brotherhood of humanity (*ukhuwwah fi al-insâniyyah /basyariyyah*). *Third*, the brotherhood of fraternity in descent and nationality (*ukhuwwah fi an- nasab wa al-watâniyyah*). *Fourth*, the brotherhood among Muslim or fraternity of the same faith (*ukhuwwah fi ad-din al-Islam*).[180]

K.H. Ahmad Siddiq develops the concept of brotherhood that is slightly different, namely: *First*, *ukhuwwah Islamiyya*, that is *ukhuwwah* which proliferates due to equality of

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[177] Machasin, "Perumusan Kembali Ukhuwah Islamiah dalam Perspektif Modern", in Moh. Mahfud MD, dkk (eds.), *Spiritualitas Alquran dalam Membangun Kearifan Umat,* 2nd (Yogyakarta: UII Press, 1999), p. 71-72.

[178] M. Quraish Shihab, *Membumikan*, p. 358.

[179] Syamsun Ni'am, *The Wisdom of K.H. Achmad Siddiq, Membumikan Tasawuf* (Jakarta: Erlangga, 2008), p. 89.

[180] *Ibid*., p. 358-359.

religious and faith, both at national and international levels. *Second*, *ukhuwwah wathaniyyah*, that is *ukhuwwah* that grows and develops on the basis of nationalism. *And third*, *ukhuwwah basyariyyah*, that is *ukhuwwah* that grows and develops on humanitarian grounds.[181]

The forms of these brotherhoods, as initiated by KH Ahmad Siddiq, indicate the presence of a base of Islamic epistemology. Kuntowijaya addresses Islamic epistemology as a relational epistemology. All reality comes from God (*Inna lillahi*) and it will return to God (*wa inna ilaihi râji'ûn*). Kuntowijoyo linearly describes the fact that all originates in God and lead to God. All reality is related to the concept of the oneness of God (*tauhid*).[182]

Ukhuwah refers to the explanation above, it actually is not just an empty concept without meaning. The concept of brotherhood has a solid epistemological foundation that should be translated and operationalized in practice. Fraternity, especially fellow Muslims, has an important meaning in the context of actual and everyday life.

2. Problems

Islamic brotherhood really is not something strange to Muslims. This word is a word that is often voiced in various occasions. But the reality of inter-Islamic relations seems still often characterized by disagreement, even conflict. Ideality of Islamic brotherhood still has wide distance with the reality in the field.

It is not easy to establish Islamic brotherhood within the complexity of the lives of Muslims. An aspect that seems important to explore further is the reason why a gap emerges

[181] Syamsun Ni'am, *The Wisdom*, p. 88.

[182] Kuntowijoyo, *Identitas Politik Umat Islam* (Bandung: Mizan, 1997), p. 2.

between ideality with the reality of this Islamic brotherhood. The tracing is expected to be able to unravel the root of the problem so that it can be found nodes that can be knitted as a strategy.

As important keywords in building religious harmony, Islamic brotherhood should be actual and operational. Through this kind of way it is that the religion community can live in harmony in the midst of religious diversity. In this regard, there are some important things that should be a concern, especially with regard to the issue in the context of the Islamic brotherhood. *First*, it is an extent of a slogan. According to Machasin, so far the Islamic brotherhood has been a new word as a slogan that is called or is shouted for people who are in a quarrel. Sometimes people also just say it in a separate conversation without involving those who are in troubled.[183]

This implies the absence of the basic spirit that can play a constructive role in building a harmonious life concretely. Islamic brotherhood should be an unseparated part in everyday life. It is not a "spell" which is immediately shouted when a conflict occurs. Precisely, when a conflict has occurred, the Islamic brotherhood becomes lost of its relevance.

Second, it is uniformity. Islamic brotherhood does not mean that all should be equal and one. Islamic brotherhood implicitly is a confirmation of diversity. No exact same thing, especially in the phenomenon of inter-religious life that is very complex. The reality in the field precisely indicates that the Islamic brotherhood is understood and appreciated as a uniformity that is animated by the spirit of an exclusive communalism. According to Komaruddin Hidayat, precisely because we are brothers then we should be able to accept differences. This is because each individual and social group

[183] Machasin, "Perumusan", p. 67-68.

has a different character. Moreover, Islam also fully appreciates the ukhuwah basyariah- the brotherhood among man.

An excessive of the spirit of communalism, according to Komaruddin Hidayat, actually hinders the progress and change. Because there will be people who want to walk fast but they are hampered by those who is slow-moving. It makes the course of mediocrity. As a result it does not provide the conditions to spur the growth of competition in any field. Adherence to high communalism makes Muslims are much left behind in various fields, especially in science and technology. The reason is that the innovation of science is started with individual's breakthroughs who deviates from the mainstream of community. Change is always driven by those who dare to be different, dare to be abused by their own community.[184]

Third, it is anti-criticism. Critic is important role in terms of building the betterment of life in its various aspects. The emergence of criticism shows that there is something that needs to be fixed. Such understanding should be grown along with the critics and those who give criticism.

The reality is not as easy and simple as that. Many of the criticisms are made in the framework of dropping. But some feel that the given criticism disturb them so that the criticism which is initially good intentioned, it precisely opens up for the disruption of stability.

It is similarly with the Islamic brotherhood. The understanding that Islamic brotherhood is as communalism gives implication for anti-criticism. Critic is considered as efforts to destroy the brotherhood. Actions of reminding and criticizing, as analyzed by Machasin, is often misunderstood and even regarded as an effort to drop and negate

[184] Komaruddin Hidayat, *Wahyu di Langit Wahyu di Bumi*, p. 213-214.

brotherhood. Having a dissent, in a certain case, is considered as a lack of solidarity.[185]

Fourth, it is fanatic. Bigotry becomes a part that we can find in the various religious groups. Fanatic is not really a bad attitude. It is precisely necessary, but the context must be considered. Fanatical in a religion context individually should be emphasized, but in a pluralistic social relation, bigotry should not be put forward. The attitude of having mutual respect, appreciate, and not degrading other people should be cultivated.

The long reality history of Muslims indicate that fanatic- Yudi Latif calls it as "pettiness" - is precisely the source of division. Islamic brotherhood will not be able to be awaken firmly if pettiness is still part of the mentality of Muslims. History shows that the "bankruptcy" of Islam is not from an external, but it is more because of internal prolonged frictions.

Islam can be defined as: peace, love, and brothers. But history shows that Muslims like to fight, discredit his brother, and hook to find fault of others. Even they do not hesitate to say oaths and even slander.

Islam also has meaningful: the doctrine of salvation. However, while the world increasingly catastrophic thrashing expect of Islamic contribution to the effort to save the fate of mankind, even Muslims themselves are still struggling with the debates periphery and spirit *ashabiyyah* that is misleading.[186]

Some problems elaborated above show that the Islamic brotherhood still needs hard effort to be implemented

[185] Machasin, "Perumusan", p. 68.

[186] Yudi Latif, *Masa Lalu yang Membunuh Masa depan, Krisis Agama Pengetahuan dan Kekuasaan dalam Kebudayaan Teknokratis* (Bandung: Mizan, 1999), p. 120.

substantially. It takes more robust thinking and the right strategy for the Islamic brotherhood is not simply a discourse. It is not easy, but if we want to create a harmonious life among Muslims, this concept is the key that should not be abandoned.

3. Significance

In the context of life in harmony and peace, Islamic brotherhood is very important. Islamic brotherhood becomes an important basis for the creation of Muslim life which is based on brotherhood. Islam as a religion is one, but the way to understand Islam produce Islam with its varying shades. The existing various paths and Islamic groups suggests that efforts to understand Islam yields Islamic with its certain characteristics. At this point, an offshoot of Islam should have mutual respect, understanding, and unity. Its base is the teachings of Islam.

In connection with the strategy of strengthening brotherhood, M. Quraish Shihab offers several strategic steps. *First*, strengthening fraternity in general. In connection with this aspect, it is said by M. Quraish Shihab that Islam introduces the concept of the Caliph. This concept requires a human to maintain, guide, and direct everything in order to achieve the aims and objectives of its creation. Therefore, the Prophet Muhammad-for example-prohibited muslims picking flowers that are not blooming yet or slaughtering of animals that are still too small. Instead, he taught to always be friendly with everything, even to inanimate objects. So that Al Quran does not know the term "conquest of nature", because according to the Qur'an the "conquer" of nature for man is God.[187]

Second, strengthening internal brotherhood of Muslims. In connection with the efforts on this aspect, Islam provides

[187] M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1999), p. 492.

guidance for all parties to avoid any sort of outer and inner attitude that may worsen relations among Muslims. In case of misunderstanding between the two groups of Muslims, Islam commands to perform the reconciliation/ *islah* (rapprochement).[188]

M. Quraish Shihab mentions three basic concepts that must be always implemented and guided by every Muslim regarding to the differences in understanding and experiencing of religion. (1) The concept of diversity of ways of worship (*tanawwu 'al-'ibâdah*). (2) The concept that whoever is wrong in determining laws still gets the reward (*al-mukhti'u fi al-ijtihad lahu ajr*) and consequently those who followed it-if ijtihad is done by someone who has the authority and it is done with full of responsibly-also gets a reward. (3) The concept that God has not set a legal yet before an effort of ijtihad is undertaken by a mujtahid. It means that the result of ijtihad is the law of God for each mujtahid and those who follow him, although the results may be vary.[189]

Different perspective is developed by K.H. Ahmad Siddiq. According to Kiai Ahmad, there are at least three important attitudes contained in ukhuwah. The f*irst is* accommodating stance, it is a willingness to accommodate a variety of interests, opinions, and aspirations of the various parties. The s*econd is* selective, it is an analytical and critical attitude in all things, to sort out which ones are useful and which ones are not. And the third is integrative attitude, it is a willingness to harmonize, congruent, and balance the various interests, either self-interest or a larger group, and so on, by not contradicting the existed various interests.[190]

Faisal Ismail gives an interesting description that when Alamsjah Ratu Perwiranegara served as Minister of Religion, he

[188] *Ibid*.
[189] *Ibid*.,p. 496-497.
[190]Syamsun Ni'am, *The Wisdom*, p. 89.

had a concept about the need for the three harmonies, the harmony between religious communities and the government, inter-religious harmony, and harmony among intern of faiths.[191] At this point the true brotherhood has significance not only at the level of epistemology and practical needs, but also gains strength in government policy. It is a naivete if the conflict still continues to occur, especially among intern of religious. The difference is a reality that is impossible to avoid. An important aspect to be developed is to appreciate the diversity that exists to develop a positive –constructive attitude. Through this kind of way it is expected that harmonious life can be realized in its true sense.

[191] Faisal Ismail, *Islam Idealitas Ilahiyah dan Realitas Insaniyah* (Yogyakarta: Tiara Wacana, 1999), p. 191.

CHAPTER II

THE CHALLENGE OF RELIGION PLURALISM

A. ISLAMIC FUNDAMENTALISM

1. Definition

Islamic fundamentalism is important to discuss the topic of religion pluralism because of the presence of fundamentalist groups enough to affect the dynamics of social and inter-religion relations in Indonesia. Thought and action fundamentalists often disturbing or even create problems, interreligion relations. Therefore, the discussion of this important fundamentalist groups as a means to map out clearly what is meant by fundamentalists, why they can appear, and how the right attitude in facing it.

The word fundamentalism itself is also quite familiar in the discourse of contemporary religion phenomena. He is associated with the movement are generally perceived as a

pejorative because it is associated with exclusivity, often using violence, and coercion against other groups. Stigma or actual perception of this kind is not always right. Not all fundamentalists have such character.

Although the word fundamentalist-is including in the Islamic fundamentalist-has often been called, but they are not easy to make a definitive formulation. There are various definitions, limitations, and characteristics that affect the formulation of a definition. Difficulty making this definition could be due to: *first*, its own definition is vague and the real meaning is obscured. The blurring of meaning is already showing that fundamentalism is problematic. This could happen because every time people talk about "fundamentalism" of religion, will always refer to the experiences that have occurred in other countries, both in the Middle East, Africa and Southeast Asia, and the Americas and Europe. In addition also often refers to the term "fundamentalism" in the Christian or Catholic. The implication, then Islamic religion fundamentalism has never been considered. The term fundamentalism exists only in a religion other than Islam, like Christianity, Catholic or Jewish.

Second, the term of fundamentalism is a term that has a very loose interpretation and very sociological, but not infrequently becomes very ideological interpretation and theological. Fundamentalism is defined as a religion movement that refers to the understanding and practices of the time of the *Salaf* (the time of the Prophet and the Companions). Religion practices that declare themselves back on the traditions of the Prophet and the Companions, based on the Qur'an and Haditz. From here the term fundamentalism and radicalism are actually normal, it becomes unusual because of fundamentalism and radicalism are often linked with the social problems of religion communities when they are then more interested in using coercion, violence, blaming others and

claiming that their side is the most correct one. Fundamentalism and radicalism in the end become a very negative vocabulary of religion, because religion seems to be understood a single-round, monologue, loud, threatening, violent, even suicide-murder in the name of God. And if we refer to Hasan Hanafi, fundamentalism has three levels at once; ideological individuals, and external, are more sociological; level conceptual paradigm or more patterned philosophical; and the level of psychological, historical, and futuristic, which is more historical and holistic.

Difficulty in making this definition makes Zuly concludes that fundamentalism is a religion movement that can be read from the category perspective, ideals, attitudes, struggle, and the expected future. Indeed, this definition is very sociological criteria, phenomenological, and historical. But it does not lose too sociological criteria in it, so it can be a foothold in understanding fundamentalism-religion radicalism in theological perspective. The inspiration, *worldview* and the struggle for the future can be put in the context of fundamentalist theology.[1]

While in terms of understanding etymologically, fundamentalism is derived from the fundamentals, which means the base. While the terminology of religion fundamentalism is a school of thought which tend to interpret religion texts are rigid and literalist.[2]

Another understanding is formulated Masduqi by exploring ideas of Hassan Hanafi. According to Masduqi, Arabic translation for the term "fundamentalism"is literally *usûliyyah* that means: the basics of the *usul fiqh* (principles of

[1] Zuly Qodir, *Syariah Demokratik, Pemberlakukan Syariah Islam di Indonesia* (Yogyakarta: Pustaka Pelajar, 2004), p. 35-40.

[2] Mahmud Amin al-Alim, "Al-Fikr al-Arâby al-Mu'ashir bayna al-Uhuliyyah wa al-Almaniyah", in *Al-Ushûliyyah al-Islâmiyah*, (Qadhaya Fikriyah Li al-Nasyr wa al-Tawzi, 1993), p. 10.

jurisprudence legal determination) and *Usul al*-din (religion subjects). Although literally *usûliyyah* term can not represent a certain political and religion movement, still, the term fundamentalism is often identified with the revival movement that uses jargon *ni'ma wa al*-Salaf wa bi'sa *al*-khalaf (the best generation is the predecessor generation, whereas that the ugliest generation is the later generation). Revivalism is a movement that is supported by the romance of the past glory and idolized classical teachings passed down by generations of predecessors.[3]

Meanwhile, if it is coupled with the Islamic word - "Islamic fundamentalist"- has no simple definition. The term fundamentalism in a dictionary of Islamic terminology is still new. The study that is conducted by Azra said that the term "Islamic fundamentalism"in the West became popular in conjunction with the Iranian Revolution in 1979. The Revolution is so extraordinary raises a group called Azra as radical and fanatical Muslim Shiite. However, some basic principles and characteristics of fundamentalism have existed far in the past. Post-revolution of Iran, Islamic fundamentalism term used to generalize various religion movements called "Islamic awakening". For Azra, this generalization is distorting simplification. Furthermore Azra explained that Islamic fundamentalism is an extreme form of symptoms of "revival". In revivalism, intensification over into the Islamic faith, while intensifying their Islamic fundamentalism is also directed to the outside.[4]

The other different definition is made by Mujiburraḥman. He defined it as the Islamic movements that political Islam as an ideology and culture make the West or

[3] Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama* (Bandung: Mizan, 2011), p. 83.

[4] Azyumardi Azra, *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme, Hingga Post-Modernisme* (Jakarta: Paramadina, 1996), p. 107-108.

those who "being western people" as "opposed" (counterpart). The basic assumption of political and cultural movements is the view that Islam is a religion that is perfect and complete so that the Muslims do not need to borrow any concepts that come from outside of themselves. While the update features of the mark fundamentalist movements can also be put in this sense, but with a note that they are different models of reform or even contrary to the renewal of Islamic modernism. In addition, if Islamic fundamentalism is understood as a resistance movement against Western culture, then the implication is that it is a phenomenon of modern Islam. In other words, Islamic movements in the previous period are only regarded as mere potential.[5]

The multiplicity of definitions of Islamic fundamentalism occurs because the diversity of perspectives that are used and various other factors. In addition, there is a fundamental aspect that needs to be understood that the term Islamic fundamentalism itself is actually a disputed term. There are accept and understand it, but many are rejected because it is considered incompatible with the reality of Muslims. Not only that, the term Islamic fundamentalism is a form of stigmatization that harms the existence of Islam. The implications of this condition, the definition of fundamentalism becomes very diverse. Moreover, fundamentalism does not only occur in a particular religion. Labeling fundamentalism against the Islamic movement is something that is not right because fundamentalism can occur in all religions. In Hinduism, Buddhism or Confucianism, there is also a fundamentalist group, namely those who reject grains liberal

[5] Mujiburrahman, "Menakar Fenomena Fundamentalisme Islam", *Jurnal Tashwirul Afkar*, No. 13, 2002, p. 77.

values, to kill each other in the name of religion, and trying to bring things that is contrary to the political and state affairs.[6]

To clarify the phenomenon of Islamic fundamentalism, Azra quotes the opinion of Marty-provides some framework. *First*, "oppositionalism" (understand resistance). Fundamentalism in any religion takes the form of resistance against the perceived threat of harm to the existence of religion. A reference in assessing the threat is the holy book the Koran and Haditz. *Second*, the rejection of hermeneutics. In other words, the fundamentalists reject a critical attitude towards the text and its interpretation. The text of the Qur'an is to be taken literally-as it is, because reason is deemed incapable of providing proper interpretation of the text. *Third*, the rejection of pluralism and relativism. Pluralism is seen by fundamentalists as a result of a false understanding of the scriptural text. Understanding and religion attitudes that are not aligned with the fundamentalist view are a form of religion relativism. *Fourth*, the rejection of the historical and sociological development because it brings people increasingly distant from the literal scriptural doctrine. Development of society must adjust to the Scriptures, and not vice versa.[7]

Islamic fundamentalist movements have several characteristics. *First*, with regard to the understanding and interpretation of the doctrine that tends to be rigid and literalist. The tendency to understand the doctrine of rigid and literal manner, according to the version of the fundamentalists, it is necessary in order to maintain the purity of Islamic doctrine as a whole (*kaffah*).

Second, the fundamentalists show attention to an orientation that tends to sustain forms of Islamic political society imagined (*imagined Islamic Polity*); such as the

[6] Karen Amstrong, *Berperang Demi Tuhan*, trans. Satrio Wahono, M. Helmi and Abdullah Ali, (Jakarta & Bandung, Serambi&Mizan: 2002), p. x.

[7] Azyumardi Azra, *Pergolakan Politik Islam*, p. 109-110.

establishment of an Islamic state, the political triumph of Islam, as well as symbolic expressions and idioms of political, social, and Islamic culture as part of the experimentation of the constitutional system of Islam. Not surprisingly, the fundamentalist ideology or politicization stresses that lead to the formal religion symbolism. The strong spirit like this makes the emergence of resistance to domination or potential Islam, especially the West. As a result, they do their own edification and cultural ideologies (*ideological and cultural self-assertion*) as a measure to compensate for the West.

Third, they emphasize the use of political terminology they supposed "Islamic"religion doctrine (*tawhid*) is translated not only theological formulation, but also a belief system and a comprehensive political action, and exclusively. Therefore, for the fundamentalists, substantive meanings of a term or political action are not too important.

In addition, there is a tendency that shows their lack of interest in the development and implementation of political thought or a cultural environment that is more specific, because it is worried would eliminate or reduce Islamic identity. Maintenance of fundamentalists against scripturalism, encouraging them to use the literal and textual approach in articulating the ideas of social-political. Fundamentalists also use arguments that are traditionalistic, and the movement is offset by the affirmation of self (*self-assertive*), which emphasizes the use of idioms Islam is strong, exclusive, and apologetic.

The fourth characteristic, fundamentalists believe paradigm that Islam is not only a religion, but also a complete legal system, universal ideology, and the most perfect system, which is able to overcome all the problems of human life. Fundamentalists generally strongly believes that Islam is the totality of the system of the three pillars of human life, namely (1) religion (*din*), (2) the world (*dunya*), (3) state (*dawlah*). The

consequence of this view, Islam is attributed as the most capable system and applicable to all issues and aspects of life, ranging from mild, to a family matter, economic, political, and others. In political practice, such a paradigm interprets the Shari'ah as the spirit and the foundation of the three main pillars, namely religion, the world, and the state. Shari'ah is reputed as law of God which is strictly interpreted and implemented in a system of constitutional life, constitution, government, and society. In other words, the Islamic fundamentalists, in general, are very *Shari'ah minded*.

The fifth characteristic, the fundamentalists, in general, have no appreciation, or even antipathy towards pluralism. The tendency to interpret religion texts literally and legally-exclusive has caused them to draw a clear demarcation between Muslims and non-Muslims, even to the Muslims though, if deemed incompatible with their subjective interpretation of the truth believed. In other words, the fundamentalists have a tendency to rest on the concept of *us* (*minna*) and *them* (*minhum*) which boils down to personal justification against another group with a simplification of the classification as "Muslim"or "infidels". In the current political context, fundamentalists strongly believe the "conspiracy theory"which is based on a high suspicion against groups of non-Muslims (especially Jews and Christians), about their political agendas that are considered destructive to Islam and Muslims.[8]

The different characteristics are described by Grace. According to him, a fundamentalist group has several characteristics: *first*, formulating an ideology as a threat to religion they believe. *Secondly*, they divide the world into two parts which come with us and include the believers and who

[8] M. Syafi'i Anwar, "Kritik Cak Nur atas Nalar Fundamentalisme Islam", in Abdul Halim (ed), *Menembus Batas Tradisi, Menuju Masa Depan yang Membebaskan* (Jakarta: Kompas, 2006), p. 57-70.

oppose us that we call infidels. *Third*, they are bound by the doctrines and practices of the past. They refer to the "past"that is beautiful. Reconciliation in religion texts spawned only one correct interpretation, which is a very literal interpretation.[9]

Listening to the various definitions and characteristics as the above description can be understood that religion fundamentalism is a social phenomenon that is diverse understanding, characteristics, and shape. Although there is who appreciates positively, as Hassan Hanafi, but the general impression that develops is a negative stigma. Fundamentalism has more to do with the things that are less appreciates diversity, including religion pluralism. Therefore, the existence of this group becomes one of the obstacles respect for religion pluralism.

2. Causes

Fundamentalism does not appear out of nowhere. It is associated with many factors that can be concerned each other. Some of these factors are: *first*, modernism. Modernism is supported by science and technology. The findings support the modernity produced by science and technology. The development of this present age has been so remarkable is concrete evidence of how science and technology have ushered in the progress of human life that has never imagined before.[10]

Progress of modernity is not only a positive impact alone, but also has negative implications. Humans in many developed countries have lost "guidelines" in the use of science and technology. Though, the technology actually serves to enhance the human dignity and well-being of the people. But

[9] Jalaluddin Rakhmat, *Islam dan Pluralisme, Akhlak Quran Menyikapi Perbedaan* (Jakarta: Serambi, 2007), p. 167.

[10] Kasem Khaleel, *Science and Religion, What You Were Never Told* (Buffalo Grove Illinois: Knowledge House, 2003), p. 25.

that appears on the contrary, the "evils" coupled with science and technology. Finally, the technology is no longer serves as a means of lifting the human image. On the contrary, be a disaster for the human civilization.[11]

In the current progress of modern civilization with science and technology has been so rapid, precisely the opposite situation occurs in the Muslim world. This reality raises questions among Muslims themselves. There are various answers given. One answer to this question is because Muslims loss of identity and, therefore, the solution is a must reapply authentic teachings (*al-asalah*) who inherited the Salaf scholars.[12] The solution in level of implementation becomes a point of departure for the development of fundamentalist movements. Fundamentalism emerged as a response to various anomalies of modernity. Modernity is considered to have resulted in many destructive effects, including acute humanitarian problems. The solution offered is to apply the teachings of Islam are authentic. Through this manner they believe various problems posed by modernity can be overcome with good. The emergence of these issues is because Islam has been abandoned.

Second, the failure of ideologies that are applied for the purpose of modernization of the Islamic world. Indeed, modern ideologies play an important role in the economic progress and increased production, but on the other hand lead to moral decadence. Modern ideologies that failed, as the accused Hassan Hanafi, is a Western liberalism. Socialism also failed to modernize the Muslim community. Socialism only concerned with secular values without having a positive effect for people's behavior. At the theoretical level, socialism calling for freedom; but on a practical level, he actually showed off

[11] M. Solly Lubis, *Umat Islam dalam Globalisasi* (Jakarta: Gema Insani Press, 1997), p. 20.

[12] Irwan Masduqi, *Berislam Secara Toleran*, p. 85.

authoritarianism. Marxism also whipped up inside her fundamentalism because it contains limitations: he judged to be able to touch people's hearts and already applied literally without a process of adaptation to the particular conditions of the Muslim community. Historical-materialist dialectics only becomes elite discourse that is not grounded. Struggle of the proletariat, the criticism of religion as opium, the dictatorship of the proletariat, and infrastructure priorities rather than supra-structure just be a slogan. As a result, there is a crisis of confidence in Marxism.[13]

Third, the failure of political Islam. Islam has an important role in the socio-political dynamics in the 20th century, but the strength and the interaction of Islam in the political and social reform often lack adequate attention. In fact, said Esposito, Islam became a pretty important factor in the political and social change in shape is difficult to explain.[14] In the Indonesian context, it can be observed in the emergence of a variety of socio-religion organization that its action is quite coloring social life widely.

The emergence of these groups become interesting considering the course of history during the New Order era is dominated by the Islamic movement substantial-inclusive. Government support has provided opportunities for the Islamic movement substantial-inclusive to develop and deploy their ideas. Moreover, the political and cultural policies of the New Order government have encouraged the rapid growth of the larger community of students, more educated, and relatively more prosperous.

Alignments New Order government in reality is not able to accommodate the aspirations of certain groups. These groups have different ideologies and aspirations of the

[13] *Ibid*., p. 86-87.

[14] John L. Esposito (ed.), "Pendahuluan" in *Identitas Islam pada Perubahan Sosial-Politik* (Jakarta: Bulan Bintang, 1986), p. 3-4.

mainstream flow. They are usually identified as hardliner as character movement that endorses the use of violence. During the New Order, the existence of this marginalized group.[15]

Reform era opens considerable opportunities for each group of Muslims to express himself. They get ample opportunity to bring all ideologies, ideas, movements and aspirations. Wind freedom reform era marked by the rise of Islamic groups, both social and political groups. The growth of such groups can be likened to "mushrooms in the rainy season". The growth of such groups in fact is not always smooth. Agendas that they formulated to be fought are not always successful. Politically, the Islamic political parties have never succeeded in obtaining sound exhibited significantly. Political parties instead of actually facing variety of complicated problems that are difficult to disentangle. The implication, aspirations and agendas that become the goal can not be achieved.

Reality of political failure of this kind becomes one of the factors for the emergence and reinforcement-fundamentalist groups. Fundamentalists appear for-one-disillusionment with the political failure of Muslims. Islamic political parties are expected to carry the aspirations of Muslims failed to carry out their duties. Disillusionment with the political reality is then expressed in a variety of strengthening the existence of fundamentalist groups whose existence is highly variable.

Various factors above-coupled with other factors not mentioned in this article-intertwined, interplay, and provide the impetus for the emergence of Islamic fundamentalist movements. Reality suggests that the rise of Islamic fundamentalism does not appear out of nowhere. Various

[15] Khamami Zada, *Islam Radikal: Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia* (Jakarta: Teraju, 2002), p. 8.

factors are a driving force to make this movement continues to exist and thrive.

3. Criticism of Islamic Fundamentalism

As a phenomenon, fundamentalism has become a widespread concern. Religion spirit which is carried is very large. They are trying to implement the teachings of Islam in total in all dimensions of life. Precisely because of the spirit of this, they often get stuck in the sense of superiority. They impose their Islamic religion that they believed to be the only true Islam.

Therefore, a lot of criticism addressed to this fundamentalism. One of them is given by the Egyptian Muslim scholar, Prof. Dr Hassan Hanafi. Hanafi actually is quite appreciative of the positive fundamentalism. However, he regretted that the Islamic fundamentalism which takes the form of extreme and radical Jihadi marked by the emergence of Jamaat. The core idea of Jihadi Jamaat is *hâkimiyah* theology and jihad. *Hâkimiyah* theology is the belief that sovereignty only in the hands of God. Thus, positive law is a system of infidels and therefore must be replaced by the law of God. In Egypt, this theology began to grow since the era of Sayyid Qutb in the 1960s. The fundamentalist is trying to find a justification of the treasures of classical Islam (*turath*) to legitimize war against secular system considered infidels. For Hanafi, radical fundamentalism has tarnished the image of Islam which is essentially a religion of peace. The usage of the word Islam by them can not be justified because the root of word Islam means peaceful.[16]

Other harsh criticism is given by the Indonesian Muslim scientists, Lutfi Assyaaukani. Lutfhi Assyaukanie calls them who are included in the category of fundamentalism as "*the*

[16] Irwan Masduqi, *Berislam Secara Toleran*, p. 91-93.

wrong Islam". He explained that *the wrong* Islam more concerned with doctrine itself than the basic spirit embodied in Islam. Proponents of the wrong Islam generally does not like the update and prefer immerse themselves in the understandings of the past. They are often ambivalent between believing a large claim of Islam as *rahmatan lil 'alamin* with the desire to maintain the superiority of Islam over other religions and other human beings. The superior feeling appears arrogant self-righteous.[17]

Karen Armstrong, as cited Rakhmat, also gave a sharp criticism against fundamentalism. Fundamentalism is understood Armstrong as one of the modern religion experience. Fundamentalism gets certain success when properly put religion back on the international agenda, but often forgets most of the values of the holiest in the faith. The fundamentalists have changed their religion myth into logos, either by saying that their religion is true scientifically, or by changing their complex mythology into an efficient ideology.[18]

Another criticism is given by Mujamil Qomar. According to Professor of IAIN Tulungagung, the image attached to the fundamentalist Islam is violent because it is natural that the West regard as the greatest danger to Western interests worldwide. The display fundamentalist Islam makes publicly portrait "*very* negative". Because of the violence, is not only the image of Muslims is very ugly, but there are also perceived pressures and facing Muslims from Western countries.[19]

Jalaluddin Rakhmat gives criticism from a different perspective. Citing the opinion of K.M. Azam, a senior economic

[17] Luthfi Assyaukanie, *Islam Benar Versus Islam Kalah* (Jakarta: Kata Kita, 2007), p. xiv.

[18] Jalaluddin Rakhmat, *Islam dan Pluralisme*, p. 177.

[19] Mujamil Qomar, *Merintis Kejayaan Islam Kedua, Merombak Pemikiran dan Mengembangkan Aksi* (Yogyakarta: Teras, 2011), p. 160.

adviser at the United Nations, the existence of fundamentalists with all their thoughts and their work led to the reaction of the modernist group. The reaction is then manifested in the battle intellectually and physically. However, Azam sees this fight is not negatively. For him, even destabilize this fight, but this fight is actually a creative mechanism that is always reforming life. There are five dimensions which can be seen from this fight: first, transcendence-immanence. Transcendence describes God as a Supreme Court Justice figure that is fair, hard, and away from the creature. At the same time, God is also shown as a loving and a loving. He is very close to the creature. The image is immanent image. Fundamentalists emphasize the transcendence of God so that they cling to the Islamic focus is legal aspects.

Second, diversity-unity. Modernists see that Islam comes in the context of space and time. An implication, diversity is a reality that must be appreciated. In contrast, the fundamentalists ethnic want the Islam which is a pure and ideal. They struggled to run a universal Islam, as the practice of the Prophet and his companions.

Third, openness-authenticity. Along with the development of history, Islam absorbs various cultural elements. There is a group of very extreme absorption that fell on syncretism. There is also the extreme by rejecting all foreign elements. They are the fundamentalists.

Fourth, the secular authorities-law. Liberals accept all systems in accordance with the objectives of government throughout the Islamic law. While the fundamentalists want to establish an Islamic state.

Fifth, separatism-universalism. Islam has spread in various regions of the globe. Fundamentalists see that the Muslims constitute one unit and fight for global leadership.

This kind of leadership they call caliphate or imamate. While liberals prefer nationalism than internationalism.[20]

Criticism for the sake of criticism-that is actually still can be extended again and shows that Islamic fundamentalism save issue. Its presence is more of a problem for Muslims as a whole rather than the solution. This is understandable because of the mindset and patterns of movement that developed tended to appreciate against the monolithic and less diversity.

4. Solution

As a social phenomenon that has colored the life religion, Islamic fundamentalism can not be tolerated. It must be faced, addressed, and responded actively-creative. The shape of the response is not to be reactive. Reactive response is not a wise way because it will ignite the emergence of negative effects. An important aspect to consider is to find ways to meet the right to deal with it. Through this kind of way given the expected response is able to provide satisfactory results as expected.

Before formulating solutions, it is better to understand first about the advantages and disadvantages of fundamentalism. Understanding these aspects becomes the starting point to take a positive dimension and minimize its negative aspects. Through this manner expected negative aspects of fundamentalism can be minimized as much as possible.

When examined, the real fundamentalists have some positive aspects. The positive aspects are: *first*, closely related to the fight against imperialism. Imperialism is a form of oppression that is exploitative. There are so many losses caused by imperialism. Fundamentalist group is a group of

[20] Jalaluddin Rakhmat, *Reformasi Sufistik* (Bandung: Pustaka Hidayah, 1998), p. 262-263.

persistent struggle against imperialism. Courage is related to ideological fundamentalism and religion understanding entrenched in them.

Second, preaching able to touch various circles. Compared to other Islamic groups, generally more fundamentalist groups have religion militancy. They tried to apply the teachings of Islam to the fullest in many areas of life according to their conception. They also tried to preach in communities at large.

Third, the structure of the organization can work effectively. If it is compared with other groups, the fundamentalists more presentable in the organization. Structure, mechanism, and obedience of group members to follow everything that has been outlined by the organization are an example of the effectiveness of their organization. Their effectiveness can be used as a repair material for other organizations whose organization is less effective.

Fourth, mutual helping among members. Mutual assistance is not really a special phenomenon. In almost every community there is the phenomenon of mutual help. Aspects that become the difference among the groups with other groups are the level of solidarity among the members in the course of mutual helping. In urban communities with a high degree of individuality, mutual helping is rarely done. While in the village with the level of solidarity between people of high society allows to carry out activities of mutual assistance as well. Emotional and ideological ties are strong as a fellow member of the group making activities mutual help among members of a fundamentalist group to be much higher.

Fifth, having the spirit of patriotism in the war to defend the Palestinians. Palestine is a country that is the target of Israel. War almost never stops happening in the region. If it is compared Israel, Palestine is far from balanced. As a result,

many Palestinian communities become victims of Israel. As a victim, the Muslim community solidarity flows from around the world. But compared with other groups, the level of solidarity fundamentalist groups is much higher.

Sixth, opened to receive the experience of other civilizations without compromising the authenticity of his own tradition. Interaction and mutual influence are a social phenomenon that is impossible to avoid. Life is now easier for the interaction on a global scale. Interaction and mutual influence do not mean to lose his own identity. Fundamentalist groups with varying intensity-are generally open to experience and other civilizations to remain grounded on the basis of its own traditions. These conditions are important and interesting because there is a small group who are fascinated with other civilizations to lose its own tradition roots.

Seventh, having programs to achieve social justice, equality, freedom, unity, peace, and independent of foreign intervention. Program owned by fundamentalists in general is actually not much different from the other groups. But they differ from other groups because they are very high spirit in fighting for programs that they planned.[21]

Exposure of the positive and negative aspects can be created as basis for preparing a solution. Referring to the advantages and disadvantages, it is important to consider the solutions offered by Roger Garaudy. According to Garaudy, fundamentalism must be faced with measures systematic, comprehensive, synergistic, and sustainable. Stepping sporadic, incidental, and tentatively will not much help for the development of a moderate life. It is precisely in this kind of condition, fundamentalism will increasingly flourish. Therefore, some of the steps offered Garaudy become very

[21] Irwan Masduqi, *Berislam Secara Toleran*, p. 88-89.

strategic and important to ponder, to be considered, as well as further developed in the context of the lives of Muslims.

The steps are offered by Garaudy; *first*, to understand and develop the dimensions of Islamic Qur'an, which does not restrict Islam only to a cultural pattern of the Middle East in the past and which will release his exclusivist now. This step is important because the dimensions of the Islamic Qur'an observed as intended Garaudy has a universal dimension. This dimension is important to continue to be explored, developed, and that they should be accepted Islam throughout the region and able to contribute to the dynamics of life that is increasingly complex. Islam is not just the Middle East. Indeed, Islam is born in the Middle East, but Islam is not synonymous with the Middle East. Islam is a universal religion that is relevant to be implemented in different parts of the world.

Second, to understand and develop spirituality dimensions and divine loving as developed by the Sufis as Dzu al-Nun and Ibn 'Arabi, to fight religion understanding formalistic-ritualistic and empty literalism, so internalized the meaning of prayer as a union with God, charity as a unification with humanity, Hajj as unification with the whole people, and fasting as a means to remember to God and man at the same hunger. This perspective is an effort to maintain a balance between exoteric and esoteric dimensions. Provide pressure point on one aspect alone will make his Islamization is less than perfect.

Fundamentalist groups-with all its pros and cons-generally understand the literal text. They are less appreciated against the esoteric dimension. The implication, religion expression they show looks stiff and less appreciative of the reality that is less aligned with their religion understanding. Therefore, the balance between exoteric and esoteric dimension is important to offer that people do not fall on the perspective-or even be-fundamentalist.

Third, to understand and develop the social dimension of Islam in order to address the problem of conflicting private that interests. According to Garaudy, during this evolving understanding is more focused on the personal dimension. In fact, Islam is not just for the individual interests, but also for social purposes. Developing the social dimension of Islam is done so that people do not get stuck at the extreme poles. The balance between the social dimension and the dimension of the individual is an important formula offered to prevent fundamentalist growing wider.

Fourth, reviving the soul after soul is critical of Islam dammed by the vested interests of the scholars and rulers (umara) specified in the history of Islam, to revive the spirit of ijtihad, which is according to Muhammad Iqbal is the only way to cure the disease of Islam from the most main, that is "reading al-Qur'an with sight of the dead". Fundamentalist group gives less space on the discourse of ijtihad as those of ijtihad is closed. Press the point they are practicing what has been produced by scholars in the past. In fact, there are so many developments that are not recorded and are covered in the thinking of the classical Islamic scholars. Turning a critical spirit conducted within the framework of Islamic teachings answer actualization needs are in tune with the times.

Fifth, radically changing the religion teaching program so dry religion formalism can be terminated. Teaching religion generally develop among Muslims less provide a balance between formalist and essentialist aspect. Religion instruction is a pressure point on formalist aspects. As a result, religion understanding that blossom out is patterned formalist. Changes in religion teaching program by providing a balance between formalist aspects and essentialist aspect is an important step to be done so that a growing religion expression is not dry.

Sixth, increase awareness of personal responsibility to God in the understanding of religion teachings, without permitting any clerical and ecclesiastical authority, because Islam does not recognize priesthood. Every human being personally must responsible for his actions. This responsibility can not be delegated to others. Understanding and awareness of this important aspect of improved so that people do not depend on an individual or group. When independence is higher the chance of participating in the current fundamentalist group is getting smaller.

Seventh, ending isolative mentality and open to cooperation with other parties of any of the human race, in a fraternal spirit of the race, though with those who confessed atheist, in order to undermine the totalitarian systems. Humans who do not want to interact with other humans will be humans are closed. They will not get the knowledge and experience of life so rich. Fundamentalism happens because they feel superior to disregard the external aspect. Opening doors and building insulation widely interaction is an important step to address the growth and development of fundamentalism.[22]

If we look, the formula offered Garaudy is actually quite comprehensive. Garaudy offers step by step taking into account the many dimensions. Look formula that is concepted is quite applicable and realistic. However, it does not mean what is offered is a perfect solution. Here and there remains a chance to be criticized. Moreover, pressure point Garaudy bid is the internal dimension of the Muslims alone. In fact, fundamentalism is not only born, grows, and develops due to internal factors diversity alone. There is dialectic of social factors, political, cultural and various other factors that are intertwined with each other.

[22] Nurcholish Madjid, *Islam Agama Kemanusiaan, Membangun Tradisi dan Visi Baru Islam Indonesia,* Volume II, (Jakarta: Paramadina, 2013), p. 156-157.

At this point, it takes more seriously thinking to build a conceptual framework that is expected to provide answers theoretically as epistemological basis for its operation steps. Thus, it is expected in the future of religion life is no longer characterized by a tendency exclusive, filled with the spirit of violence, and lust mastery over another. Expectations of future life are a life of peace, mutual respect, and a growing awareness of diversity in healthy competition.

B. RADICALISM

1. Definition

Radical group can be a drag, even threats, for religion pluralism. The existence of radical groups which grew rapidly in this era of reform requires special attention because of their gait and movement, in reality, has incised a variety of issues in the context of socio-religion life in the homeland.

The real radicalism has associated with fundamentalism, as the description above. It is characterized by the return of people to the basics of religion. Fundamentalism is considered as a kind of ideology that makes religion a matter of life by society and individuals. Will be accompanied by radical fundamentalism and violence when the freedom to return to religion hindered by the social and political situation surrounding community.[23]

Radicalism etymologically means standing in an extreme position and away from the middle position, or to extreme limits. While in terminological, radicalism is fanatical to the opinions and negates the opinions of others, indifferent to the historicity of Islam, no dialogue, and literally in understanding

[23] Endang Turmudi and Riza Sihbudi (eds.), *Islam dan Radikalisme di Indonesia* (Jakarta: LIPI Press, 2005), p. 4-5.

religion texts without considering the essential purpose Shari'a (*Maqâsid* al-*sharî'ah*).[24]

The different understanding of radicalism is given by Azyumardi Azra. Citing from Dawisha, Azra describes radicalism as a mental attitude that leads to actions aimed at weakening and change the established political order-and usually by means of violence-and replace it with a new system. More specifically, the term refers to the radical ideas and action groups working to subvert the established political order; countries or regimes that aim to weaken the political authority and legitimacy of states and other regimes; and countries are trying to adjust or change the power relations that exist in the international system. The term radicalism therefore intrinsically related to the concept of social and political change on many levels.[25]

Definition that is formulated by Azra has a wide spectrum. In the definition contained several key concepts, including "mental attitude", "action to weaken and change the political order", "violence", "replacement of the political system", "subverting the established political order", "social and political change". Simply put, refer to some of these keywords, can be formulated that radicalism stems from the strong desire of individuals and groups to change social and political order by using violence.

Therefore, this motion is referred to as a radical movement. So called because they are incorporated in this group sometimes perform actions according to the size of the "normal" as very rude. Radical groups, as we often encounter through various news media, destroying everything that is deemed incompatible with the norms and religion as they understand. Several entertainment venues, for example, visited

[24] Irwan Masduqi, *Berislam Secara Toleran*, p. 116-117.
[25] Azyumardi Azra, *Pergolakan Politik Islam*, p. 147-148.

and destroyed because it is considered as the center of immoral means. They do it because it is encouraged by religion paradigm *amar ma'ruf nahi munkar* (*commanding the good and forbidding the evil*) (called the good and forbid the ignored).[26]

Radical groups appear with thoughts, attitudes, and behaviors that are tough, rigid, and intolerant of anything that is different from the concept of Islam that they believe. They do not care about Islam or Muslims living dynamic. Islam in their conception is Islam as they are ideal illustration with reference to the life of the early days of Islam. If there are irregularities then be straightened towards ideals as their conception.[27]

The followers of this movement see that in real life in the community have taken place so deep chasm between the expectations as conceived by religion as they understand the reality that is in front of them. Meanwhile, efforts to realize what is idealized religion can not be achieved without using force as a supporting element of cultural and structural deemed not conducive to the realization of their hopes.[28]

There are many arguments which are used to support the use of violence among radical. These circles-Greg Fealy and Anthony Bubalo take samples of salafi group-chose the path of violence because they think it necessary to defend the Indonesian Islamic society. Salafi circles that in accordance with religion are militants, according to Fealy and Bubalo, it has participated in sectarian violence or participated in a

[26] Khamami Zada*, Islam Radikal*, p. 163.

[27]Endang Turmudi and Riza Sihbudi (eds.), *Islam dan Radikalisme di Indonesia*, p. 1.

[28]Greg Fealy and Anthony Bubalo, *Jejak Kafilah, Pengaruh Radikalisme Timur Tengah di Indonesia,* trans. Akh. Muzakki (Bandung: Mizan, 2007), p. 124.

number of group violence against moral threats against the Islamic community.[29]

Meanwhile Khaled Aboe El Fadl calls radicalism as purists. It is called purists because they tend to be purist and intolerant of looking at the reality of the plural. They also reject mysticism, sectarianism, and philosophy. Furthermore Khaled explains that the radicalization of the religion movement is the continuation of fundamentalism which strengthened by the presence of external challenges are also strengthened. In this context primordial appeared and strengthened the attitude which shows the realization of the fanaticism that belongs to them. Attitude that reflects a sense of togetherness and solidarity groups as adherents of a religion is finally shifted into the form of radicalism and militarism when dealing with other groups.[30]

Radicalism has been there and is present in the socio-religion life in the homeland. It has been quite a lot of research and study of radical movements in Indonesia. Indeed, radicalism is not an issue as far as he is only lodged in thought (ideological) adherents. New problems arise when shifted into radical movements. Radical movement is prone to open conflict. In this framework, the radical movement is a problem for religion pluralism.

2. Characteristics of Radical Group

Radical groups become important discussion because of its existence and supporting more and more widespread. However, between one movement to another movement have a purpose, character, movement patterns, and different strategies.

[29]Khaled M. Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, trans. Helmi Mustofa (Jakarta: Serambi, 2006), p. 61-64.

[30]*Ibid*., p. 8.

Theoretically, there are important aspects that should be considered in reading the phenomenon of radicalism, that fanaticism and tolerance. These basically two concepts should be practiced in a balanced pattern, because the imbalance between the two would lead to social instability among the religions. When fanaticism is too strong, while the tolerance is low, then the followers of a religion will emerge hostility towards other faiths. However, when the dominant tolerance within the religions, the existence of religion they will be weakened because in this situation the religions no longer feel proud of their religion. In this case, religion is nothing more than a ritual that does not have any meaning for the relevant religion and truth with the same degree of other religions that exist.

Radicalism emerges in response to the weakening of the religion affiliation of pride. Among the later identified as radical understand that their religion is losing its authority and affected by various external aspects. In a broader framework, there are three key words that concern for radicalism, that is, violence-the sanctity of truth-claims.[31] Violence becomes part of social action; sanctity as part of confidence to keep the truth and purity of religion, and claims the truth is the recognition that the religion affiliation as the truest religion, while other religions as religion is wrong.

If it is associated with the Islamic word -"Islamic Radical"-then there are three characteristics that mark as Horace M. Kallen formulation. *First*, the radicalization is as response to an ongoing condition. The response usually appears in the form of evaluation, rejection, or even resistance. The problems can be rejected assumptions, ideas, institutions or values that can be considered responsible for the condition that is rejected.

[31]Irwan Masduqi, *Berislam Secara Toleran*, p. 52-53.

Second, the radicalization does not stop at the rejection, but continues to replace the order with an order form another. These characteristics indicate that the radicalization contained in a program or view the world (world view) of its own. The radical group attempt to make such an order in lieu of the existing order.

Third, the strong conviction of the truth of the radical program or ideology that they carry. This attitude at the same time is coupled with the interpretation of the truth with other systems that will be replaced. In social movements, beliefs about truth or philosophy programs often combined with new ways of achieving the name of ideals such as democracy or human. However, the strength of this belief can lead to the emergence of emotional attitudes that lead to violence.[32]

In this context, Islamic organizations like FPI, MMI, Laskar Jihad Ahlussunnah Waljamaah, and KISDI are categorized by Zada as radical Islamic groups. This is because they have the characteristics of the formulation as Kallen. *First*, they are fighting for Islam kaffah (totalistic). Of course, *kaffah*/devout is as their conception. *Kaffah*/devout Islamic is marked with the application of Islamic law as the law of the country, Islam as the state, as well as Islam as a political system that is not democracy that became a national political system. *Secondly*, they base their religion practices in the past orientation (*Salafi*). *Third*, they are very hostile to the West with all the products of civilization, such as secularization and modernization. *Fourth*, the Islamic resistance with Islamic liberalism movement that emerges among Indonesian Muslims.[33] Islamic organizations in Indonesia that meets these four criteria can be included in the category of radical Islam.

[32]Khamami Zada, *Islam Radikal*, p. 16-17.
[33] *Ibid*., p. 17.

Zaprulkhan does an interesting study to probe the interests of the radicals by using the paradigm of moderates as a counter discourse. Results of studies mention several interesting findings, they are: *first*, the radicals strengthen his views on the pretext to strengthen the law of God. Radicals use their existing powers in authoritarian. The way is criticized Zaprulkhan as actions strengthen the law of God, but only to strengthen their own interests. Examples are Wahabi who gives regularly caning to citizens who listen to music, shave his beard, wear silk or gold, have smoking, have gambling, or do not adhere to strict rules regarding the separation of the sexes.

Radicals are rated by Zaprulkhan approached al-Quran and Sunnah which occupies a very high position in the authoritative Islamic faith with intellectual and moral commitments is mistaken. Because the approach is wrong then the second source of Islamic law is not able to be a resource for thinking about ethics, morality, law and wisdom. On the contrary, because of the wrong approach, the second source of Islamic law is to contribute to the process of intellectual stagnation, ethical, and also decline of Islamic civilization.

In line with the approach used, the radical project themselves to God and see God with the subjective perspective. God is the true God according to their images. God, in this context, is used in a process that is narcissistic. Partnership with God in its development does not enrich the soul, but for the sake of ego and arrogance confirm.[34]

Second, radical Islamic groups are biased. To support his argument, they just quote verses, haditzs and scholarly opinion in accordance with the ideology and their interests. Relations with non-Muslims widely discussed in the Qur'an. There are many verses in the Qur'an that talks about the attitude of the

[34] Zaprul Khan, *Merenda Wajah Islam Humanis* (Yogyakarta: Ideal Press, 2014), p. 91-92.

non-Muslims. There are no hard and soft. There are commanded to build a partnership with them and there are non-alliance. There is also a verse that describes the safety and unhappiness for non-Muslims in the Hereafter. The radicals appear to be less consistent because it considers verses pitched reconcile, being soft and safety at abrogated/*nasakh* (removed) by the verses that non-alliance. This deletion means verses one-sided to establish cooperation with non-Muslims are considered no longer valid.

The radicals argue that the cancellation of all the verses in the Qur'an that warn Muslims to forgive or to seek peaceful coexistence with non-Muslims is done by God. God's command to forgive it is only on condition of Muslims who are weak and desperate. Conditions are different when Muslims are already strong. When strong, according to the radicals, God commands Muslims not to be at peace with non-Muslims.

The same light is also made to the tradition or haditz. They are no more as a group thrower tradition, which is throwing tradition to the opponent as a way to blame. They actually do not master the science of haditz in depth. Therefore, they treat opportunistic to tradition. They are only used in accordance with the traditions of their ideology and interests.[35]

Third, the radicals idealize the lives of the early generations. Now life is heavily influenced by Western civilization is considered as life is not ideal. Ideal life is life as exemplified by the early generations. Therefore, the radicals try to reconstruct this life with construction as the ideal age.[36]

Radical movement that flourished in this era of reform has affected the dynamics and development of socio-religious life. The existence of radical groups has led to widespread

[35] *Ibid*., p. 92-93.
[36] *Ibid*., p. 94.

resistance. But until now no one is able to stop the movement and development of these radical groups. This is due to the presence of a radical group associated with many factors. One of the factors that influence is the relevance of history.

Viewed from a historical perspective, the phenomenon of radical Islam is not really a new thing in the Indonesian context. M. Imdadun Grace reports that the radical Islamic movement-he calls as Islamic revival movement-has grown since the early 1980s. The expression of this revivalism in the form of increases an enthusiasm of student at traditional Muslim school in community. As a movement, the rise of Islamic revivalism is marked with the birth and development of the campus missionary movement. Missionary movement which is led by students at public universities with the method "usroh" is the forerunner of the birth of three new Islamic movements that stand out, namely MT/ tarbiyah (which later becomes PKS), Hizbut-Tahrir Indonesia, and the Salafi Da'wah.

After the collapse of the New Order regime, various organizations grow astounding, as the Majelis Mujahidin Indonesia (MMI), the Islamic Defenders Front (FPI), various paramilitary troops that grow in different cities and three organizations mentioned above. These are new organizations which are called by Rahmat as "main actor of Islamic revivalism in contemporary Indonesian".[37]

Although it has been quite a long history, but the emergence of radical Islamic organizations in this era raises many questions. Various analyzes mention that factor socio-political changes that become a factor. This factor can be categorized as external factors. New Order regime forces that suppress the Islamic movement for more than three decades in reality does not weaken the Islamist movement to back up and

[37]M. Imdadun Rahmat, *Arus Baru Islam Radikal, Transmisi Revivalisme Islam Timur Tengah ke Indonesia* (Jakarta: Erlangga, 2007), p. 74-75.

fight for the aspirations of Islam widely. Zada clearly states that the momentum of transition that is not stabilized has made the Islamic movement increasingly finds initial rise amid political changes of power.[38]

Internally, religion radicalism arises due to several factors. First, the variable of norms and teachings. Teachings are interpreted and internalized. Because there is a very common doctrine, it is possible the emergence of a variety of interpretations. It is also possible for every member of the Muslim community to experience different primary socialization, in addition to experience, education, and economic levels are also not the same. The result of this interpretation arises what is idealized associated with Islamic community life.

Second, the variable attitude or understanding of the three issues that Islamic law, the form of an Islamic state of Indonesia, and the Islamic Caliphate. This attitude is a continuation of the interpretation of the teachings of Islam. It is assumed that there are some common attitudes that emerged after the public to interpret the teachings of Islam. This attitude is become symbol in the application of the Muslim understanding of the teachings of their religion. In this case there are three groups: secular or relative, substansialis, and scripturalist.

Third, the attitude variable that arises when the second variable is faced with the real social conditions in the community. This factor includes are domestic and international. Political hegemony by the state or the repression is carried out by any group of Muslims will bear different responses from the various groups. The relative did not respond because they are completely indifferent. These are only scripturalist groups are assumed to be going to show a

[38]Khamami Zada, *Islam Radikal*, p. 3.

radical attitude. Substansialis group despite having concern for followers of Islam and also in various fields will show moderate attitude.[39]

Perspective which is used by experts in identifying the characteristics of radical Islamic groups are not single. The implications, the characteristics of which are formulated are also vary. However, in general, it can be understood that the radical movement featuring face "grim" and often use violence. Such groups will always exist in every society with variations of each. When the social order is not able to produce a substantive justice, at that time the radical group finds his momentum to grow and thrive.

3. Response

Radicalism is a phenomenon that can not be allowed to continue to exist without a creative response. Action radical groups have disrupted the stability and peace of the life of society at large. Therefore, it should be done a variety initiative to scrape-if it is impossible to eradicate completely-existence of such groups. Through various existing initiative is expected presence of radical groups on the wane and limited motion.

Indeed, many thinkers and intellectuals who think of measures and strategic critical to stem the tide of radicalism. One of them is Prof. Dr Yusuf al-Qaradawi. According to Al-Qaradawi, there are some steps that can be done to overcome radicalism. *First*, respect the aspirations of the radical-Al-Qaradawi calls it by Islamist-through democratic means. Democratic way is fairly egalitarian manner and has the opportunity to be accepted by the radical group. Through the expected democratic aspirations way they can be understood, accepted and dialogued productively.

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[39] Endang Turmudi dan Riza Sihbudi (eds.), *Islam dan Radikalisme di Indonesia*, p. 10-11.

Second, treat them humanely and brotherly. All men want to be treated as human beings. Humane treatment makes a person or group of people recognized its existence. Humane treatment and fraternal expected to make radical reduces his radicalism.

Third, do not fight them with attitude equally extreme and radical. That is, the extreme radical and extreme secular circles should be drawn to the moderate position that the various interests can be compromised. Through means of this kind can be avoided the possibility of further strengthening the flow of radicalism.

Fourth, a society which gives freedom of thought for all the groups that will manifest a healthy dialogue and mutual inter-isms criticized sympathetically. Freedom of thought and healthy dialogue actually are two things that can enrich lives. Life can develop dynamic and go forward if freedom of thought is valued and dialogued productively. Radical groups which are involved in the dialogue have the possibility to open the understanding and awareness of the complex realities of life.

Fifth, avoid an infidel each other and do not reply to consider human an infidel with it too. Considering human an infidel is unproductive attitudes. This kind of attitude should be avoided. Tolerance and mutual respect are part of a tradition that can erode the development of radical groups.

Sixth, learn the true religion in accordance with the methods prescribed by the Islamic scholars and explore the essence of religion in order to be a wise Muslim. Less precise way of learning could give birth to the nature fanatic. Fanaticism actually signifies insularity and exclusivity think. Studying Islam methodologically gives the possibility for the growth of understanding and awareness diversity that appreciates the difference.

Seventh, do not understand Islam partial and reductive. The trick is to learn the essence of the law. With practice essence, they would not be bound absolutely to the things that are symbolic. Symbolism is actually important, but making symbolism as absolute truth makes understanding of Islam lost its essence. Therefore, the practice of the essence without disregarding the symbol is an effective way to erode the radical Islamic which is fanatic in Islamic symbol.

Eighth, more radical circles should consider the conditions and circumstances as well as the ability of the Muslims are very diverse. That is, it is not wise to impose his will radicals without considering the weaknesses and obstacles faced by the Muslims in general. Radicals should understand that the fights for improvement of the lives of Muslims are no less important.

Ninth, radicals should understand the sequence of commands and prohibitions which must be prioritized to be done or avoided. Al-Qaradawi's views are significant and find relevance in the context of the existence of the radicals. It seems that the radicals not understand these aspects. Understanding of the sequence of commands and prohibitions will have implications on the thinking, strategies and actions that take into account all aspects in a comprehensive manner.

Tenth, radicals should hold to the principle that the difference in the problem of ijtihad is a necessity so that they do not get stuck in a single truth claims. In addressing the differences jurisprudence required the awareness of multiculturalism in order to create mutual respect other people's opinions. Radical circles should look at the history of Islamic jurisprudence which always characterized the diversity

of opinion even not infrequently there are dozens of opinion in addressing the problem.[40]

The steps that are compiled by Al-Qaradawi actually have been already quite complete and systematic. However, that does not mean the move is final and perfect. Al-Qaradawi seems more radical look at the issue in relation to the perspective of non-radical Muslims. This perspective looks at each of the steps that have been drawn. Al-Qaradawi bid formula still has some other agenda that is important to be refined.

Within the framework of the Al-Qaradawi complementary perspective, Mohammed Arkoun believes that effective measures can be taken to respond to radicalism is the "religion deideologisation". The question is an attempt to distinguish between authentic religions with religion that has been ideological by radical groups. Authentic religion is an open and tolerant religion. Ideological religion is a religion interpreted reductive, manipulative, subjective and become a closed and intolerant religion.[41]

Another interesting perspective is given by Miftah Faridl. According to Miftah, radicalism into problems because they proclaim the truth of religion to blame others and even using violence. Road coercion undertaken radical groups provide the possibility for the birth of resistance. And that means opening the door for conflict. If these conditions continue to develop the lives of Muslims will be loaded with the issue of inequality relations.

Miftah Faridl offers ideas "Process Islam" to stem the tide of radicalism. Islam process departs from the idea of Alfred North Whitehead. Whitehead through philosophy rejects the use of the concept of the subject for some people. Process

[40] Irwan Masduqi, *Berislam Secara Toleran*, p. 121-122.
[41] *Ibid*., p. 33.

philosophy views that the whole thing basically is the actual units (*actual entity*). Everything, according to Miftah, basically being constantly is in the event of self-round perfection of humanity. Actual unit when the process requires willingness to make everything around him as the capital process. This perspective is a perspective that is no longer the "negate" other people are different. Negating others means a chance to get capital for self-perfection.[42]

Process Islam departs from philosophy is an interesting process because it seeks to mutual understanding and respect between people. No disclaimer, let alone negation. Self-perfection can be obtained due to acknowledge and appreciate the existence of others. Radical group who belittle others and impose its willing for others to follow what is in the ideal notion is as a group that will not be able to achieve self-perfection.

Process philosophy that is elaborated in an interesting process by Miftah Faridl can be done with a number of conditions, they are: *first*, human beings are being processed. As a creature that is to proceed, the man has not become what it should be. The implication of this perspective is the man instinctively has the desire to find wholeness itself.

Second, as social beings, human beings can not be separated from its environment. Environment is, according Faridl, in the form of the past, ideas, relationships, and contemporary space. In connection with the process of self-discovery, the environment becomes a factor that should be actively involved. The process of self-discovery must be done in the middle of a diverse environment.

Third, human beings are given intelligence by God's grace. Intelligence given by God is made man able to perform

[42] Miftah Farid, *Lentera Ukhuwah, Indahnya Saling Menyayang dalam Dekapan Iman* (Bandung: Mizania, 2014), p. 170.

the filtering process of the negative threats coming from outside. The threat is actually consciously transformed into capital. Humans have the ability to grow along with the data of the past and the present reality of pluralism.

Fourth, self-awareness presents a whole as the actual unit to incorporate the environment into the process of making himself (inclusion). At the same time, this self who is doing inclusion perform the removal of elements of the environment that are considered necessary for the formation of self (exclusion). Such way allows receiving a suitable value and rejection of values that do not match. The implication of this kind of perspective is a category one actually used as capital simultaneously.

Fifth, the set of entities, such as Faridl, is also natural objects passively provide a number of terms for the formation of human beings. The object does not have as human consciousness, but objects also have a past and a number of other events as experienced by humans. With humans, that objects define the history themselves. In the space of-us that is extensive, important things presented in life everything becomes important.

> *Sixth*, God is a God who becomes the all dimensions of human life. God's function in the framework of the process philosophy is as Entity Main Currents. Humans are able to undergo the process of perfecting oneself as a gift given by God.[43]

In philosophical idea of this process is expected to reduce the flow of radicalism. This is possible because the condition among subjects tension can be eliminated by the relation of inclusion/ exclusion. The difference is not seen as a problem but as a mercy to perfection. Understanding and

[43] *Ibid*., p. 171-172.

awareness of the idea of this process provides a great opportunity for the establishment of harmonious relations among groups of Islam. Harmonious relation is an Islamic manifestation which respects each others.

Philosophy is then reconstructed Faridl process in the theological framework that can be translated into a system of religious understanding of Islam. *First*, religion called not only for the benefit of specific groups, but called for a general for humanitarian purposes. Religion is referred to as a good faith when corresponding with human values and also perfected humanity. According Faridl, one measure of the degree of truth of religion is its ability to enhance humanity. This measure does not view people of the religious affiliation but rather in the position of pure human. Reality diversity of religious affiliations is considered anonymous and is seen as a new human being with all the uniqueness of the process.

Second, humans are viewed as a continuous unit to perfection of humanity. In this framework, radicalism is not seen as a group that must be fought, but rather seen as an ongoing process steps that will be morphed into a new form that is more humane. Metamorphosis of radicalism is a perspective positive implication for radical changes into the moderate group.

Third, the success of the process of evolution of the unit entity has a close correlation to the evolutionary success of others. Pro-existence or intensive relationship of mutual building is an absolute prerequisite that must be done. According to Faridl, objectivity donates themselves in the process of establishing the actual unit that others should do. The process is done to keep watching to the exclusive confines of their respective beliefs. It is important to note given in this process "the others" that respond to certain chaotic situation are in the process of establishing themselves as well so that the actual unit simultaneously will conduct follow-exclusion and

inclusion. Actual unit has a clear mechanism in rejecting what is not needed. This process is not compromising on the fundamental teachings of religion for the sake of another growth. It is precisely through this process will be found to form with the willingness of objectivist.

Fourth, faith becomes base fundamental. This means that all matters concerning the relationship of humanity and humanity is not placed in a secular framework, but on the foundation of faith in God as the main actual entity.[44]

The opinion proposed by Al-Qaradhawi and Arkoun is important to consider in the context of responding critically to the phenomenon of radicalism. The third school of thought is intellectually valuable contribution that we have a positive appreciation. Nevertheless, all three opinions are still requires contextualization simultaneously translate the strategic steps. Through this way, the expected flow of radicalism can be eroded significantly.

C. TERRORISM AND THREAT AMONG THE RELIGION HARMONY

1. Real Threat

Terrorism is now a real threat to the religion life in Indonesia. This threat is associated with many things, one of which is harmony among religion believers. Terrorists in reality are always associated with a particular religion. Although clear-normative theologically there is no religion that teaches his people to become terrorists, but sociological facts as recorded media always associate it with religion.

The phenomenon of terrorism is important to discuss because if there is no effort to respond actively-creative-constructive, it can endanger the socio-religion life. Terrorists have been widely spread fear. Social relations between religion

[44] *Ibid*., p. 172-174.

communities can be disrupted by the presence of terrorists who continue to put the fear of psychological and physical to the public. Moreover, the actions of those who continue to do can give destructive effects significantly.

According to Prof. Dr Syahrin Harahap, the acts are committed by terrorist groups have significantly impacted against humanity, civilization, politics, economics to religion life. This is due to the actions taken by the terrorists are inhumane. Their actions have the purpose of inhumane, bad (*mufsid*), and threatening all kinds of security and violations of human rights as defined by religion on the human. Terrorist acts are always associated with media information and false images so that action could be a spectacle. More specifically, Prof. Syahrin also confirms that terrorism is also hate.[45]

Opinion of Prof. Syahrin is in line with the opinion of Dr. F. Budi Hardiman. Terrorists, in glasses of Budi Hardiman, are doing what he describes as "a dramatization of death". They perform an action to make a death like drama. The terrorists work full-secret behind the public space for the effects in the public space. The target of terror is mass.

If people watch television on a terrorist act, then the public will feel fear. The media is as a tool to increase that Budi Hardiman calls as "fear of death". Therefore, said Budi Hardiman, terrorism is political death. Not death itself is the goal, but the fear-will-die.[46]

Terrorist gives threats and widespread fear. Forms of terror are various. They spread out and never run out. Its network is complex, covert and difficult to eradicate. News media inform how this group has always existed. Raids by-

[45] Syahrin Harahap, *Teologi Kerukunan* (Jakarta: Prenada, 2011), p. 135.

[46] F. Budi Hardiman, *Memahami Negativitas: Diskursus tentang Massa, Teror, dan Trauma* (Jakarta: Kompas, 2005), p. 55.

raids that are conducted by Detachment 88 against terrorist groups showed that the terrorist group has been never die.

Related to this is the need to do academic research and practical efforts to stem the growing development of terrorism. Social life increasingly complex and laden issues indeed make the terrorists could not be completely annihilated. Fact continued discovery of terrorist groups is clear evidence that terrorists are always there, spread fear to the public, and perform actions detrimental to society at large.

2. Definition

Defining terrorism is important to build the whole conception and understanding of the nature of terrorism. Through this definition is expected discussion of terrorism in the book can be clearer and focused. However, the real is not easy to describe what it actually terrorism. This is due to a variety of activities, doctrine, network, behavior, and a variety of other variables that are not simple. The definition of terrorism that successfully formulated almost always has flaws and weaknesses when reviewed by a different person perspective with the formulation of the reading.

Defining complexity of terrorism is in line with studies conducted by the author in which the definition of terrorism is indeed not singular. The diversity of this definition actually only natural considering the formulation of a definition is a person or persons. Definer has the background, socio-cultural context, education, and various other factors that each intertwined. It is then formed a cluster formation formulated definition.

Sukawarsini Djelantik, for example, defines terrorism as planned, politically motivated violence directed at targets that are not armed by splinter groups or underground agents,

usually intended to influence the audience.[47] Formula definition of Djelantik indicates some components in it, they are: (1) the perpetrators are underground splinter or agent; (2) the existence of a planned action that causes fear; (3) the purpose of a political nature to affect a wide audience; and (4) the existence of the target is a group of unarmed civilians.

As a comparison, it is interesting to pay attention in the definition of Article 6 of Law No. 15 of 2003. Under this law stated that terrorism is: "An act that is committed by any person who intentionally using violence or the threat of force to cause an atmosphere of terror or fear of the widespread or inflict mass casualties is by robbing independence or loss of life and property of others or result in damage to or destruction of the vital objects are located or to the environment or public facility or international facilities". This definition indicates the presence of some elements in it, they are: (1) the presence of actors who intentionally commit terror (it should not splinter or underground movement); (2) the actions that are planned or threat of physical violence; (3) the purpose to cause widespread fear; and (4) the existence of the mass target.

Definition formulated by Islamic intellectual, Khaled M. Abou el-Fadl, is also interesting to observe as a comparison with the definition of terrorism that has the writer explained previously. In contrast to the previous definition, Khaled sees terrorism comparatively with hegemony concept which is popularized by Antonio Gramsci. Terrorism, according to Khaled, is similar to hegemony. Both of the cores are same, they are repressive; both are master and oppressive; and they also act inhumane and manipulate. But one thing is fundamental, terrorism does not successfully to conquer the mind, heart and soul. The stressed Point is more on how to

[47] Sukawarsini Djelantik, *Terorisme* (Jakarta: Yayasan Obor Indonesia, 2010), p. 21.

launch a real injustice by way of conveying the message that scary. When doing the action, terrorists do not distinguish between those who are guilty or not guilty. Terrorists destroy everything without regarding to fault or personal responsibility. Values and human dignity are sacrificed for the sake of conveying a message of protest or resistance and, by it, human life is not a destination, but rather just a means.[48]

Khaled's explanation shows that terrorism is essentially a form of resistance to anxiety and despair caused by rejection and elimination of unique identity and sense of self esteem. Terrorism, therefore, is not a form of constructive action and persuasive. Terrorism, said Khaled, is a destructive form of opposition. Terrorism is not a counter culture to hegemony, but it is a form that is totally uncivilized. Substantially, terrorism is recognition of despair in submission and inability to persuade.[49]

In line with Khaled, Syahrin Harahap explains that the main purpose of terrorism is not the destruction or death of the terrorist acts committed, but rather on how the destruction and death it becomes "a stage of spectacle" through print, electronic, or digital. Through the way of this kind of action they are expected to do will be more widespread, the mass of people who see it, and increasingly powerful also its effect, either in the form of fear, horror, or trauma. Terrorist acts are not only in the form of physical violence alone, but also undergone a transformation in the form of exchange of symbols or symbols of war in which fear, destruction, and death serve as a sign (*signifier*), which is expected to produce a specific meaning (*signified*).[50]

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[48] Khaled M. Abou el-Fadl, *Musyawarah Buku,* trans. Abdullah Ali (Jakarta: Serambi, 2002), p. 162.

[49] *Ibid*., p. 161.

[50] Syahrin Harahap, *Teologi Kerukunan*, p. 141.

Machasin's definition is different from the definition of Khaled. According to Machasin, terrorism is: (1) a deliberate act to cause fear; (2) The purpose or the benefit to be achieved by the manufacturer with the fear that action; (3) Victims of action is not always directly related to the goals to be achieved.[51]

Some of the definitions that are described above authors explicitly indicate diversity. It is-as already described-the real author is reasonable and does not need to be debated. More substantial aspect is an agreement that terrorism has some common characteristics as summarized in a few definitions above.

Terrorism, as some of the above definition, can be done by anyone. Terrorism can be done by individuals, can group, or even countries. A state-either alone or allied-who invaded another country can be categorized as a terrorist state. It does not seem too difficult for us to designate which countries are included in this category. United States which has been keen International campaigned against terrorists, is actually a terrorist state. How do them, in the name of security police the world, casually devastated Afghanistan and Iraq. Not to mention other countries that also threatened devastated. Viewed from this perspective, the United States is clearly a terrorist state.

If you listen to the news media, it seems terrorists in Indonesia that never runs out. Many times the raid carried out, many times also trace their spread. Why is it like that? Combating terrorism is not easy. Moreover, the substance that acts of terrorism is disturbing the peace and comfort of living. The terrorists will continue to spread terror. In fact, observing the explanation of Khaled M. and Abou el-Fadl, terror can

[51] Machasin, *Islam Dinamis Islam Harmonis: Lokalitas, Pluralisme, Terorisme* (Yogyakarta: LKiS, 2011), p. 213.

paralyze a feeling and freeze sense. Agility gestures edged by fear and sense strive to understand it. Terror is a state of chaos. Fear gripped seen a terrorist in the eyes of the victim is not the point. The goal is a bad result after the terror, when the panic subsided and fears arise. Terrorism is a symbolic message that is communicated through violence.[52]

At the level of action, terrorism is quite easy to identify its actions and its implications for humanity. Anyone who commit acts of violence and creates fear, both physically and psychologically, then he is a terrorist. In this kind of loose restrictions, anyone who acts within the limits of the category is terrorists, whatever the name of the group, affiliated to a particular religion or not.

3. Dynamics of History

Terrorism is obviously not a new phenomenon. It has been a long time available in the course of history. The dynamics of a long history of terrorism makes experiencing the dynamics of action and shape. The existence of terrorists always evolves with the times.

There are several opinions related to trace the beginning of this terrorist. Note of Djelantik mentions that terrorists had been there at the beginning of the 4th century in Judea. At that time, the Jewish sect of Zealots campaigned through terrorist acts to force the revolt against the Romans in Judea. Campaign conducted including assassination actions that will infiltrate the words under the authority of the Romans and the Jews kill collaborators or members of the Roman soldiers who wear daggers, temple guards kidnapped for ransom or use poison.[53]

[52] Khaled M. Abou el-Fadl, *Musyawarah Buku*, p. 155.
[53] Djelantik, *Terorisme*, p. 20.

Another opinion is expressed by Adjie S. He reports that terrorism has existed long before Christ. This means there is a fact of history that is longer than the exposure Djelantik the mention of terrorism in the 4th century. According to Adjie, the traces of terrorism can be found in ancient Greek history, precisely when Xenophon who lived in 430-349 BC. At that time, Xenophon uses *psychological warfare* as an attempt to weaken the opponent. At this time is also already known about how to kill with the spreading poison. Roman Emperor Tiberius who ruled in 14-37 AD and Caligula who ruled in AD 37-41 also performed a variety of inhumane policies, such as dumping, expulsion, exile, confiscation of property, and execution to weaken the challenger.[54]

Along with the dynamics and development of the times, the existence of terrorism also has ups and downs. There is a period in which the terrorists are scattered and there is also a quiet period without disruption of terrorist groups. When examined, in fact there is never an age that no acts of terrorism at all. Terrorist group action is always there and takes diverse forms.

Interesting description of the terrorists is written by Suwito NS. He wrote that in 1966 there is an extreme faction of Jews who actively resisted the Roman occupation of Palestinian land. They are also involved in the siege of Masada. They attacked the enemies by using a short knife (Sica) hidden behind their robes. They did not hesitate to kill priests, burned houses, destroyed archives and Horodes palace.

Terror is never stopped, even more and more varied and sophisticated. Rulers' murder or murder innocent people get offensive from time to time. Emperor Caligula, Domitian, Comodius, and Elagabel are killed. Murder, violence, and terror sometimes are done by people closest to the enemy in a

[54] Adji S., *Terorisme* (Jakarta: Pustaka Sinar Harapan, 2005), p. 13.

blanket. Terror and murder can be committed by the guardian, brother, and not infrequently done by political enemies.[55]

In the 20th century, the condition of the terrorists and the action is clearly different from the early days of AD. In the 20th century, terrorism became part and characterize of political movement.

In Indonesia, a new terror action sounding in 1998 and began expanding since 2001. The group most often accused of being the mastermind is Jemaah Islamiah. Action is almost the same terrorist group, which is an attack-especially in the form of bombs in places inhabited by many foreigners. Bomb Bali I and II, bombing in the Mariot hotel is a real example of how terrorist groups target public facilities.

4. Solution

Combating terrorism is obviously not easy to do or even impossible. Terrorism is not a static phenomenon. It is a complex dynamic phenomenon. He will always be there and be a separate part of life that is full of anomalies. Terrorism will be possible to be reduced or even totally eliminated if life has been filled with fairness in all aspects of life.

Why terrorists are always there and spread fear to the society at large? There are many factors that cause. Each of these factors may be intertwined with each other.

Analysis that is conducted by Prof. Dr Syahrin Harahap finds some factors are the cause. *First*, just a fad or deliberately seek pleasure and a show of strength and power. One example is the various forms of vandalism committed by juveniles major cities on your home or other property belonging to

[55] Suwito NS, *Mencoreng Wajah Tuhan* (Yogyakarta: Grafindo Litera Media dan STAIN Purwokerto Press, 2005), p. 150.

minorities ethnic and on a larger scale may be seen in a state crime to other countries that are smaller and weaker.

Second, on the pretext of maintaining the territory, there is a native of hatred against migrants who have the same kind or different ethnic racial ethnic race, and manifests itself in violence that sparked riots.

Third, under the pretext of carrying out the sacred mission to eradicate all social ills. There is various sweeping spontaneous action without public authority against people or places that are considered as a hotbed of immorality either organized or spontaneous.

Fourth, under the pretext of doing retails or retaliation. It can be seen for example in the frequent occurrence of the phenomenon of violent conflicts and horizontally in the ground water, which is partly due to the elements of the vicious cycle of revenge between groups.[56]

Lutfhi Assyaukanie adds other factors that make space for the flourishing of terrorism, namely the religion teachings are intolerant. Such teachings into early seedling behavior of terrorism. Terrorism is scaring other people's behavior, which can be done by means of the threat or harm. In its most banal, the seeds of terrorism are embedded in the teachings of the religion that encourages hostility and hate religion or another group.

Terrorism, continued Assyaukanie, obviously it is not only suicide bombings. Destruction of places of worship and rude behavior towards other faiths or beliefs are also part of the terrorism. If a religion believer to act rude to other faiths or beliefs, then he is training himself to be a terrorist. Exercises religion terrorism is not in special camps away from the crowds, but the intolerant attitudes in society. In view

[56] Syahrin Harahap, *Teologi Kerukunan*, p. 144.

Assyaukanie, the seeds are there in the midst of us, in every religion Halaqah, pulpit Friday, public lectures, until dawn lecture on television.[57]

These various factors should be taken into consideration when going to develop strategies to cope with terrorism. Listening ways of coping with terrorism that had been done by the government in fact is to minimize, or at least limit, the actions of the terrorists. But terrorists like illness that has strong roots. Once there are eradicated, elsewhere grow again.

Continued growth of terrorism cannot be separated from the root of existence, namely ideology. In connection with the terrorist ideology, it is interesting to listen to the research conducted psychologist Sarlito Wirawan Sarwono. Psychologist from the University of Indonesia has conducted a study of 44 cases of terrorism detainees and prisoners. The results of the study Prof. Sarlito finds that ideology embraced the terrorists are already spelled "fixed price". This principle is particularly embraced prisoners/ detainees belonging to the top in their activities. One example is Abu Dujana. However, if at the ideological level impenetrable, but they still can be consulted on the issue of applicative-operational level, for example about the killing, bombing, or the use of violence. At this stage, the inmates / detainees began to be invited to think critically about various things. Therefore, *the lack of critical thinking skills* cause a person to easily trapped into extreme flow dogmatic.[58]

Research that is conducted by psychologist real implicitly gives a description that terrorists actually still want to open themselves to dialogue. Indeed, space for dialogue that they have not covering those not including terrorist groups, but their willingness to dialogue is an opportunity that should be

[57] Luthfi Assyaukanie, *Islam Benar*, p. 138-139.
[58] Kompas, 12 Maret 2010, p. 1.

utilized. Dialogue managed properly can be a door to open insight, knowledge, and awareness of those who come to be a terrorist. Through this kind of way, it is hoped they realize that terrorist acts are not appropriate action. Furthermore, the dialogue can be directed to find a pattern of activity that is more useful propaganda. For example is through education, social, economic, cultural, and so on.

Dialogue should also be extended to people who have not been infected with the ideology of terrorism. Therefore, planting awareness to not become terrorists through various media will have a great advantage to minimize the development of terrorism in Indonesia. Many terrorists who initially did not understand what terrorism is. They are recruited after getting forcibly of ideological massive ongoing. The absence of comparative information to make them take it for granted given the ideology of terrorism. Through dialogue the public are expected to have a richer perspective, objective, and not easily swayed to join extremist groups call a kind of terrorist.

In addition to the dialogue must continue to be cultivated and designed by considering carefully the various dimensions of life, which is also an important aspect to consider, is to understand the sociological root cause. According J.B. Banawiratma, combating terrorism would not be able to crush it completely down to the roots if not tracing to the source of the cause. Analysis Banawiratma mentions that the source of terrorism sociological issues related to poverty, inequality, and injustice. Therefore, Banawiratma has advised that to eliminate terrorism, the basic steps that must be done is to eliminate the source of poverty, inequality, and injustice itself.[59]

[59] J.B. Banawiratma, et.al.,, *Dialog Antarumat Beragama, Gagasan dan Praktik di Indonesia* (Bandung: Mizan, 2010), p. 126.

The root causes of terrorism are analyzed by J.B. Banawiratma, et al., These are complex and not easy to disentangle. Poverty, inequality, and injustice related to the complex political system. It is not easy to implement on a practical level. Additionally, a country which is considered prosperous though in fact also can not escape completely from terrorist acts. Almost every developed country that is economically prosperous is also not free from the action of terrorist groups. Japan, USA, France, and the countries that have been able to be expressed as a prosperous country is in reality can not be separated entirely from a terrorist act.

However, that does not mean analysis J.B. Banawiratma, et al., is a utopian analysis. The analysis, according to the authors, is the result of a thought and accurate research. Moreover, this research is conducted by a group of scientists whose integrity and knowledge has been recognized qualification. Just indeed, for the implementation requires energy, process, cost, and all contributing factors that are not small and lightweight. Therefore, the disappearance of the root causes of terrorism is not easy to do.

Another important step is to develop education policy that allows for the growth of a moderate way of thinking society. Increasingly complex reality requires a proper understanding way. The growth is expected to be minimized terrorist groups systematically through the education system. Education to create awareness of diversity is important to be developed so that students and graduates have a tolerant viewpoint. There are several reasons why a significant pattern of this policy to be developed. *First*, changes in state construction after the collapse of the New Order made Indonesia today, especially in terms of social and political order, subject to change. If previously democracy is just jargon, now democracy has been implemented and interpreted more broadly. This condition exposes the state institutions in one of

the prerequisites of democracy which must be upheld, which upholds the basic rights inherent in man. Among these is the right to hold firm religion beliefs with all its *truth claims* appropriately.[60]

Second, the level of democratization, the state is also required to avoid creating policies that unfairly and negatively assessed by a group of beliefs and various other forms of discriminatory policies. Policies such as these, in addition to defame democracy and violate human rights, on a larger scale it will bring negative image of Indonesia in the international arena.

Third, in the era that is called as postmodernism, it is very difficult to maintain a single paradigm in a discourse. One fundamental characteristic of postmodernism is diversity or plurality, even up to the very extreme levels once.[61] Human life cannot be approached and governed only by a single paradigm and positivist-empirical. Life is complex. Therefore, it is required a variety of approaches that are able to understand the diverse realities. Based on this thinking, the dissemination of thought confessional religion pluralism is an appropriate alternative in this era. In the Indonesian context, pluralism as one of the basic characteristics of postmodernist more can be impregnated, because Indonesia has historical experience that it is plural.

Fourth, religion pluralism confessional framework takes position the state as an institution that stands above all. Each religion group is given the same opportunity to jointly contribute to control the country. In the theoretical context, the state has a responsibility to the existence of religion life and struggle with their respective theological mission. State

[60] Asrori S. Karni, Civil Society & Ummah, *Sintesa Diskursif "Rumah" Demokrasi* (Jakarta: Logos, 1999), p. 101.

[61] Emanuel Wora, Perenialisme, *Kritik atas Modernisme dan Postmodernisme* (Yogyakarta: Kanisius, 2006), p. 94.

functions not only as a custodian institution regularity in an effort to avoid conflict, or as a preserver of the institution's core values, but also as an empowering belief oppressed group.[62]

In connection with the strategy of combating terrorism, Assyaukanie offers a very decisive step: stop any attempt of spreading hatred and animosity towards fellow human beings. If we do not want Islam is associated with terrorism, it all matters relating to the causes of terrorism must be stopped, whatever it may be.[63]

Terrorism is clearly an inhumane act. He should be condemned, resisted, and prevented growth so peaceful life can be realized. Terrorists are major barriers create harmony. Harmonious living in a pluralistic society requires lifelong and continuous effort. In this framework, all the elements of society must jointly build commitment and joint action against terrorists.

[62] M. Saerozi, *Politik Pendidikan Agama Dalam Era Pluralisme, Telaah Historis atas Kebijakan Pendidikan Agama Konfesional di Indonesia,* (Yogyakarta: Tiara Wacana, 2004), p. 152-153.

[63] Luthfie Assyaukanie, *Islam Benar Versus Islam Salah*, p. 140.

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CHAPTER III

STRATEGY FOR DISSEMINATION

A. AMONG THE RELIGION HARMONY: DOCTRINE AND HISTORY

1. The Islamic Doctrine of Harmony

One important aspect that should be constantly fought in the social life in Indonesia is harmony. Strive for harmony cannot be formed simply. Harmony requires serious effort and a willingness to keep it. Harmony that has been built can be torn and felt apart because of the waning awareness of the harmony itself.

Harmony comes from the word “pillar”. Pillars in the language have several meanings. In the context of this book, the relevant meaning is good and peaceful; not quarrel; one

heart; agree; variance, while the word harmony means about living in harmony; agreement.[1]

Said pillar suggests the existence of conditions of peace. Peaceful conditions become everyone's expectations as to live in peace, everything will go well. Human normal course no one wants the creation of turmoil or unrest. Conditions of pillars open wide opportunities that the purpose of life can be achieved, ideals can be realized, and happiness in life can be felt. Therefore, the condition of the pillars must be pursued relentlessly.

Pillars do not mean there is no difference. This aspect should be understood and realized together. Not a few people who believe that the pillar is a condition that everything is equal and uniform. This view is legitimate. Indeed, when all and uniform looks as if the pillars. But this kind of harmony is nature apparent. Nothing in this world is exactly the same social facts, especially with regard to social life. All communities have their own distinctive characteristics and different from each other. It is precisely in this kind of condition the attitude of understanding and appreciating the differences become an important basis for the creation of harmony.

Thus, in harmony is the condition when the difference is not used as a means to force the other party. The real difference is a natural thing. There can be no equal conditions. Harmonious condition occurs when the difference is used as effort to build togetherness. The difference is not to be contradicted, but it is used as a material for mutual respects and appreciates and extends the life together.

[1]Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia,* (Jakarta: Balai Pustaka, 1991), p. 757.

Within the framework of religion, pillar also becomes an important word. Judging from the normative framework is none of the religions that teach conflict or violence to its adherents. All authentic religions teach good values to its adherents. Virtue at all religious teachings indicates that the real virtue in harmony with human dignity high. The level of humans dignity are determined, one of which, by their behavior.

If there is any religion that teaches crime, for example by encouraging his followers to commit violence, then the existence of religions most likely to gain widespread obstacles and challenges. Such a religion will be shunned because it contradicts the basic values of humanity. Moreover, the resistance of the public will also be expanded. History proves that the teaching of religion which teaches violence or nothing that can last a long time and get a wide follower.

In Islam for example, the spirit that carried-as stated in the Qur'an-is the moral aspect of EAM to monotheism and social justice.[2]This shows Islam is a religion that emphasizes the absolute submission to God (*hablunmin Allah*) with consequences submissive and run completely against all His commandments. While social justice (*hablunminan-Nas*) is a manifestation of the creation of equality and egalitarian is min all facets of life. Social justice is impossible created when there are problems in social relationships, because inequality in this aspect will generate violence, conflict and the like. Viewed from this angle, it is naïve when stating that religion is one of the determinant factors triggering conflict.

Such idea also becomes opinion of a largely Muslim intellectual. One of them is Harun Nasution. In line with the opinion of Rahman, Harun Nasution said that the Islamic

[2]Fazlur Rahman, *Islam,* trans. Senoaji Saleh (Jakarta: Bina Aksara, 1987), p. 49.

doctrine of worship loaded with an increase in faith and piety embodied in a noble character. In addition, good and bad also form an important basis. This is because those who want to foster Islam is how people become better and stay away from bad things and evil.[3]

This view clearly shows the importance of the improved behavior. The corner stone is a moral act. Each Muslim's behavior must be always decorated with a noble character. Noble character is a manifestation of faith and piety. Violence, oppression, and behaviors that are inconsistent with the values of universal virtue is basically incompatible with the teachings of Islam, as well as a form of morality is not commendable. Teaching of kindness is impossible to trigger conflict. If any conflict emergence, the trigger is obviously not religion, but human beings on behalf of religion, or reductive understanding of religious teachings.

Goodness behavior is not only manifested at the individual level. Individual morality should also emit social morals. More broadly, the Muslim intellectual, Jalaluddin Rahmat, also states that Islam is loaded with high social responsibility. Islam teaches not only about the relationship between beings with God alone, but also how to build a harmonious social relation. In relation to social issues, said Jalaluddin, the Koran gives extraordinary attention. There are several reasons that confirm this opinion. *First*, in the Koran and books of hadith, the largest proportion aimed at social affairs. *Second*, in fact when the affairs of worship are coincided with the important matters of mu'amalah, so that worship can be shortened or suspended (certainly it is not abandoned). *Third*, that worship contains the social aspect is given a greater reward than individual worship. *Fourth*, if the affairs of worship do not perfector are canceled for violating certain

[3]Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya,* 1st edition. (Jakarta: UI Press, 1979), p. 53.

restrictions, then its expiation/*kafarat* (ransom) is doing something related to social issues.[4]

In general, scientists and scholars of Islam have almost similar opinion. Even if there is a difference, it does not lay on substantial aspects, but rather on its variants. From here it is clear that Islam teaches a variety of positive values, such as goodness, faith, piety and character. If explored more carefully and in details, we do not find a single aspect of the teachings of Islam that encourages hostility, crime and various other forms of negative behavior.

In line with the foregoing opinion, pluralism should be placed in the framework of a noble character, which looks different in terms of their positive optimistic. Pluralism should be understood not as the same considers the theological aspect, because if his understanding of this kind, of course there will be no religion that agrees. Pluralism is respect for religious differences, but it is socially constructive efforts to build an optimistic perspective and measures that can be awakened life in harmony and peace.

According to Azra, pluralism is recognized by Islam in historical and normative framework. Therefore, firmly Azra, effort or attempt to create society which is not plural, society monolithic, single, it is a futile effort. The most appropriate attitude is to develop mutual respect, tolerance, and respect pluralism.[5]

Azra's outlook expressly indicates the importance of respecting diversity. This award becomes an important basis for the establishment of harmony. Perspective of harmony in the Islamic view is closely related to human and humanitarian

[4]Jalaluddin Rakhmat, *Islam Alternatif*(Bandung: Mizan, 1991), p. 48-51.

[5]Azyumardi Azra, "Pluralisme Islam dalam Perspektif Historis", in Sururin (ed.), *Nilai-nilai Pluralisme dalam Islam, Bingkai Gagasan yang Berserak* (Bandung: Nuansa, 2005), p. 149.

perspective. In this framework, Islamic views humans and humanity as a positive optimistic. According to Islam, humans are descended from a common origin; descendants of Adam and Eve. Although derived from a common ancestor, but then the man became tribes, families, or nation-state complete with the distinctive culture and civilization respectively. All the differences and this distinction further encourage them to know-know and foster appreciation and respect one another. Differences among human beings, in the view of Islam, do not merely because of skin color and race, but it only depends on the level of individual piety (al-Hujurat/49: 13). This is according to Islamic perspective Azra is the basis of the "unity of the human race" (*universal humanity*), which is in turn will encourage the development of human solidarity (*ukhuwah insaniyah* or *ukhuwah basyarîyah*).

According to Islam, as confirmed by Azra, the humans are born in a state of purity (*fithrah*). By nature, each is endowed with abilities and innate tendency to seek, consider and understand the truth, which in turn will make it enables to acknowledge God as the source of the truth. Ability and inclination is called an upright posture (al-Rum /30: 30). On the basis of this principle, Islam affirms the principle that every human being is a homo religion.[6]

Azra asserts that Islam recognizes the right to life of other religions and justifies the followers of other religions to carry out the teachings of their respective religions. Hence, it lays the basis of Islamic teachings on religious tolerance.

In conjunction with other religions, Islam gives special privileges to Judaism and Christianity. Given the honor of Islam to Judaism and Christianity, the founders, scriptures, and the adherents of the two is not just lip service, but an

[6]Azyumardi Azra, *Konteks Berteologi di Indonesia, Pengalaman Islam* (Jakarta: Paramadina, 1999), p. 32.

acknowledgment of the truth of both religions. Furthermore, the position of the two religions legitimate and not be socio-political, cultural or civilization, but of a religious nature; he asserted that distinctive position is in Islamic doctrine itself. In this case, Islam is truly unique, because no religion anywhere in the world that makes belief in the truth of other religions as a necessary condition for their own religious faith. Azra develops this perspective becomes interesting to be used as a reflection and intellectual basis for the scientific development related to interfaith relations. Azra's outlook reinforces our Islamic significance. Islam is not only correlated with the vertical relationship, but also horizontal one.[7]

2. History of Concord

Human social life actually passes a very long history. Viewed from the side of the etymology, the word is derived from the Arabic history *syajarah* (tree) and the *history* of the word in English which means story or tale. The word *history* itself is more popular to refer to the history of science. If traced from its origin, the word *history* comes from the Greek *istoria* which means knowledge about the phenomena of nature, especially human, which is chronological. Meanwhile, the same knowledge that is not chronological termed is *scientia* or *science*. Therefore, in the perspective of the history of science it is limited only on human activity associated with certain events (unique) which are arranged in chronological order.

Understanding the history of the term can also refer to two separate concepts. *First*, the history of which is composed of a series of past events, the overall is human's experience. *Second*, history as a means by which the facts are selected, altered, translated and analyzed. The concept of understanding the history of the first to provide an understanding of the

[7] *Ibid.*, p. 34.

meaning on the past, and should be understood as an actuality or as the event itself. The understanding of the concept, history shows that the subjective meaning**,** past because it has become a tale or story. Subjectivity in the process of narration, among other things, there is the impression that is perceived by historians based on experiences and social environment that integrates them with the idea of historical events.[8]

More careful, Hugiono and P.K.Poerwantana define history as the reconstruction of past events experienced by humans, scientifically arranged, covering the order of time, given the interpretation and critical analysis, so it is easy to understand.[9]

In line with the above definition, Kuntowijoyo makes an interesting allegory relating to the history and historians. Kuntowijoyo said historian is like the train ride with hindsight. It can be turned to the right and to the left.[10] However, to look forward it is impossible done. Therefore, there are many things that can be 'seen' by historians associated with the object that it studies. However, it is not every view or vision of the past can be referred to as history.

In this regard, Kuntowijoyo continues that there are some important rules relating to the history. *First*, it is a fact of history. The fundamental difference between history and fiction is the history of presenting facts, while presenting fiction fantasy, imagination, or fantasy. *Second*, the history is the diachronic, ideographic, and unique. History is diachronic, synchronic happens in social sciences. That is, a history extends in time, while the social science extends into space.

[8]Dudung Abdurrahman, "Pendekatan Sejarah," in Dudung Abdurrahman (ed), *Metodologi Penelitian Agama Pendekatan Multidisipliner,* (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006), p. 40-41.

[9]Hugiono dan P.K. Poerwantana, *Pengantar Ilmu Sejarah,* (Jakarta: Bina Aksara, 1987), p. 9.

[10]Kuntowijoyo, *Metodologi Sejarah,* 2nd edition. (Yogyakarta: Tiara Wacana, 2003), p. xi

History tries to see things from the point of the span. That is, it looks at the change, sustainability, backwardness, and leaps. In addition, the history of *ideographic*t means to depict (describe, explain, tell only). The social science is nomothetic (Greek *nomos* means law), it means trying to propose laws. For example, both wrote about the revolution, history is considered successful if it can portray a revolution in details, until the smallest things. In contrast, the social sciences will investigate the revolutions and try to find the laws prevailing in the revolution. Therefore, it is unique history, while the generic social sciences. The study of history will look for unique things, typical it only applies to something**,** there, and it's time. For that history is also referred to as the science of the idiographic [Greek idios carriage means a person, their specifics]. History single write things and only lasts once. *Third*, history is empirical. This is what distinguishes the history of the science of religion. The history is empirical, theology is normative. Empirical is derived from the Greek word *empiria*, it means the experience. Thus, the history is empirical, because history rests on human experience earnest. Religion science is normative that does not mean there is no empirical element, only the normative as the reference.[11]

Meanwhile, according to Azra, history has meaning recovered, it is remembered, and "created" (*invented)*.[12] Understanding history that is formulated by Azra is interesting to observe because of the discursive concept. He understands history as a discourse that is created from a network of power relations. This kind of understanding can be traced from the attention that seeing a phenomenon is not solely derived from a single factor. History is a series of events that are influenced by a variety of factors intertwined. Each of these factors

[11]*Ibid.,* p. 157-160.

[12]Azyumardi Azra, *Menuju Masyarakat Madani* (Bandung: Remaja Rosdakarya, 2000), p. 182.

influences each other and forms a formula of history as we know it**.**

History, is given its existence, should be positioned productively. What is shown by the history is not merely lists of past events. There are many other positive values that should be reconstructed for the present life and future. The absence of historical consciousness can make this life lost relationship with the past.

One thing that is a point of concern of Azra as a common thread of pilgrimage historical discourse that becomes his main expertise is about harmony among religious believers. It is strange that Indonesian Muslims intergroup conflict with one another, especially if the conflict sharpen with other believers. History proves that Muslims are actually the most capable to lead without suppressing the rights of their religious beliefs differ. This sort of thing should be a shared understanding at a time of reflection. If a history shows that Muslims have become pioneers of harmony, then when Muslims are involved in the conflict, there must be a fundamental aspect that should be updated.

Viewed from a historical perspective, the diversity of Muslims can be seen in various levels and various aspects of life. Islam is one of texts, but when the mind has begun to try to understand it, yet again actualize, the plurality becomes a reality that cannot be circumvented. Muslims, as explained by Azra, has had real experience in implementing the "theology of harmony".[13]Prophet Muhammad himself began this experience when he migrated to Medina in 622 AD. The formation of the state-city of Medina is a historical moment as far as the implementation framework of theology, doctrine and the idea

[13]Ngainun Naim, Teologi Kerukunan, Mencari Titik Temu dalam Keragaman (Yogyakarta: Teras, 2011).

of the harmony of Islam against adherents of other religions, especially Judaism and Christianity.

The historical moment is the establishment of the Charter of Medina-or also called the Constitution of Medina-by Prophet Muhammad. In this constitution, expressly stated that the rights of the Jewish faith to coexist peacefully with Muslims. Jews voluntarily accept the Constitution of Medina. Thanks to this constitution, the Jews lifted than tribal clients become legal citizens. In all political entities or Islamic countries throughout history, Jews have never lost this status. Their position cannot be eliminated, because that exemplified the Prophet Muhammad; especially if the practice of the Prophet is connected also with the teachings of the Koran on their special status as *ahlal-kitab*. So, even though the Jews then betray what has been agreed in the Constitution of Medina, Muslims still recognize it as adherence to the example given Prophet as to the state of Medina.[14]

While the concerns of Christianity, it is not long after the Prophet Muhammad and the Muslims did "opening", or liberalization (*al-futuhat*) Makkahat8/630, a number of Christians of Najranin Yemen sent messengers to the Prophet Muhammadin Medina. Their arrival is to clarify their position *vis-a-vis* the Islamic state or vice versa Islamic state positions their *vis-a-vis*. The delegation then becomes a prophet in his house, and even the Prophet received them in the mosque. Prophet Muhammad explained Islam to them and invited them to Islam. Most accepted the invitation, and some wanted to remain as Christians in the Islamic political entity coverage. The Prophet further confirmed their existence as a unique *ummah*, as well as Jews.[15]

[14]Azyumardi Azra, *Konteks Berteologi,* p. 36-37.
[15]*Ibid*., p. 37.

In the Indonesian context, Azra said that Indonesia is a Muslim area of the least experienced Arabization (*the least Arabicized*). The spread of Islam in Indonesia generally takes place through a process that is often referred to as *penetration pacifique* (deployment in peace), the first time through the introduction of Islam by traders who come from the Middle East since ages 8 and 9, which further through mass conversion thanks to the efforts of Sufi teacher who wander from one place to another. This process, in turn, provides a fairly typical color of Islam in Indonesia, namely Islam accommodative and inclusive.[16]

Momentum for the development of interreligious harmony of thought in Islam with other religions in Indonesia can be traced even further with the emergence of organizations of Muslim intellectuals. Jong Islamieten Bond (JIB), which is established in early January 1925, for example, in statute of principle and purpose states, they is, that the organization aims to foster positive tolerance towards other people of different religion. On the other hand, JIB also seeks to foster sympathy for Muslims themselves.

Organization "progressors" of JIB, the Studenten Islamic Studie club(SIS) also emphasizes this perspective interfaith harmony with receiving members(students), regardless of nationality (tribes) and belief(religion) it. However, it is important to note, that as far as the development of religious tolerance, both JIB and SIS, places great emphasis on fair treatment of the colonial government of each religious group. Both organizations condemned the discriminatory attitude of the Dutch against Muslims, while the Netherlands provide a variety of facilities and services to Christians.

[16]*Ibid*., p. 40.

The peak of the "theology of harmony" of Islam in Indonesia, of course, is the acceptance of Pancasila as the state and national ideology on August 18, 1945. In the context of interreligious relations in Indonesia, Pancasila can be said to be an embodiment of the call to develop *kalimatunsawa*. From the admissions process of Pancasila clears that Islamic leaders are more concerned with harmony and national integration, rather than put the interests of Islam and Muslims alone.[17]

Long experience of Indonesian Muslims in theological discourse cohesion is an important effort in the dynamics of contemporary life is increasingly complex. Change is inevitable. Wise attitude and ability to act wisely in the face of change, particularly with regard to religious life, is very important. Theology of harmony becomes an important foundation that cannot be ignored.

3. "History Stain": Conflict of Islam and Christianity

Social conflicts with a variety of trigger factor that often occur in several parts of Indonesia are one of the major issues that need serious attention. It's been quite a lot of evidence of harm caused by social conflict. Therefore, it takes a variety of serious effort to find a way to systematically settlemen that such conflicts do not recur and the impact is not more widely. Otherwise, conflicts will always influence the dynamics of social life in Indonesia.

If it is tracked carefully, the root cause of the conflict between one region to another is not the same. There are triggered by factors of economic disparities, political rivalries, power struggles, or religion. However, of most of the conflicts and violence in Indonesia, "religion" is considered to be one factor that is the determinant of the conflict. The thesis must be observed and understood proportionally to avoid

[17] *Ibid*., p. 41.

misunderstandings. Judging from the normative framework, there is no single religion that teaches conflict or violence to its adherents. In Islam for example, the spirit that carried-as stated in al-Qur'an- is a moral aspect of EAM to monotheism and social justice.[18]This shows how Islam is a religion that emphasizes the absolute submission to God (*hablunmin Allah*) with consequences submissive and run completely against all His commandments. While social justice (*hablun minan-Nas*) is a manifestation of the creation of equality and egalitarianism in all facets of life. Social justice is impossible created when there are problems in social relationships, because in equality in this aspect will generate violence, conflict and the like. It is viewed from this angle is as naive when stating that religion is one of the determinant factors triggering conflict.

However, we cannot close our eyes to the fact that religion is often "the impression of" the face of violence. Religious involvement as a trigger of conflict, of course, raises a big question mark. Because the revelation of religion to the earth actually bring the message of divinity and humanity are the same, although different types of religion. One message that is emphasized by all religions is the importance of creating peace on the basis of equality and human unity. The basic message seems to not be a collective reference to all religions yet, because of the complexity of the issue of theological, historical, and sociological inherent in all religions.

One of the ongoing conflicts in Indonesia regards to Islam and Christianity. According to Azra:

> "The issue of religious harmony is not satisfactory for all parties. Muslims regard the presence of various government regulations that harm Muslims. Moreover during the New Order, government uses security approach (*security approach*) which does not allow for the disclosure or dialogue honest, forth right, and bold

[18]Fazlur Rahman, *Islam,* p. 49.

about religious harmony. Every Muslim's aspirations are always silenced by security reasons.

On the contrary, this is precisely the approach used by Christians to launch their missions. Thus, Muslims are in a defensive position. Then, to legitimize its policies, the government gave rise to the term SARA (ethnicity, religion, race, and intergroup). With SARA arguing that all matters relating to the issue of religious harmony becomes taboo to be discussed openly.

Christian Party considers three ministerial decrees (SKB) on the establishment of houses of worship, the spread of religion, aid, and others as curb their mission. Provisions in establishing places of worship are considered unfair because there are specific requirements. Christian circles assume any regulations issued by the government only hinder Christian mission. Because it is not surprising that the Christian claim of Religious Affairs is disbanded are their demands proportionally. This is related to the historical facts that are the fight between Islam and Christianity since post-independent".[19]

Viewed from the side of history, interreligious relations are also not always characterized by a harmonious relationship. Interreligious conflict and belief become the dark side of history that cannot be removed just like that. This historical fact, a bit much, affects memory and consciousness from generation to generation. In fact, prolonged conflict is exactly detriment of the dignity of religion and humanity itself.[20]

According toAzra:

[19]Azyumardi Azra, *Islam Substantif, Agar Umat Tidak Jadi Buih* (Bandung: Mizan, 2000), p. 64.

[20]Komaruddin Hidayat, *Wahyu di Langit, Wahyu di Bumi, Doktrin dan Peradaban Islam di Panggung Sejarah* (Jakarta: Paramadina, 2003), p. 11.

> "Interreligious conflict in these recent years is the most powerful. Before, it never happens on a large scale now, even though the Dutch period. In my opinion, this is not a question of interfaith, but an issue that has more to do with government policy".[21]

Describe the ideals of religion that fills with teachings of kindness and faith-based conflict reality as seen in historical fact is not an easy thing. Borrowing explanation Charles Kimball, we cannot necessarily accuse religion as the source of the problem. For Kimball, the answer to this question is strongly influenced by how people understand the nature of religion itself. Religion must be understood in the context of its relationship with reality-based life. Thus, to understand the statement about the relation between religion and conflict, should be separated out between the dimensions of normatively and historicity. Dimensions of religious normativity have always taught various aspects of goodness. While the dimensions of the historicity of conditions with a variety of complex issues.[22]

Judging from the historical side, according to Azra, Christian Muslim relations are often characterized by tension. And this sort of thing stems from the Islamization in Indonesia is that according to Azra borrows an explanation of B.J.O.Schrieke is driven by what is referred to as "*the race with Christianity*" (fight with Christianity). Furthermore, Azra explains:

> "Starting with the theory of the struggle between Christianity and Islam in the Middle East and the Iberian Peninsula, Schrieke sees that such a fight happened between Christian parties (in this case represented by the Portuguese) with the Muslim rulers

[21]Azyumardi Azra, *Islam Substantif,* p. 147.

[22]M. Amin Abdullah, *Studi Agama, Normativitas atau Historisitas* (Yogyakarta: Pustaka Pelajar, 1999), p. 2-5.

> of the archipelago. Each side tried to get brethren new by any means, including violence".[23]

In another book, Azra said that since the arrival of the Dutch, Muslim-Christian relations are often strained and tinged with tension, successfully suppressed the colonial rulers so not into open conflict. Islamic-Christian rivalry continues. The implication of this condition is the polarization and religious boundaries crystallized. Muslim-Christian conflict is influenced by various factors. One is "*the race between Islam and Christianity*", the race between Islam and Christianity to develop their respective religions. Historically, religious races occur and are increasing due to the presence of a stable modus *vivendi* between the forces that directly or indirectly represent Christian regarded as Portuguese, Spanish, and then the Netherlands with Muslim powers such as the Sultan of Ternate-especially Sultan Babullah(1570- 1583). Sultan Babullah is not only succeeded in driving out the Portuguese, but also creates momentum for Islamization in Maluku as a whole. However, by the end of Babullah power and coming of the Dutch in 1600, the meaning of local indigenous structures is disappeared, which in turn only strengthens the loyalty of Islam on the one hand because of danger to the Netherlands. Conversely increasing the loyalty of Christianity on the other hand is because of appearing sense of "protection"of the Netherlands against them.[24]

The history of Christian-Muslim relations is full of dynamics. There are times where this relationship is characterized by harmony and mutual understanding. There are also times when this relationship tinged with tension,

[23]Azyumardi Azra, *Renaisans Islam Asia Tenggara, Sejarah Wacana & Kekuasaan* (Bandung: Remaja Rosdakarya, 2006), p. 62.

[24]Azyumardi Azra, *Reposisi Hubungan Agama dan Negara, Merajut Kerukunan Antarumat* (Jakarta: Kompas, 2002), p. 203.

suspicion, and even conflict. Building peace is not easy, but it must be done continuously. Dialogue is one of the important steps that must be done because the dialogue, according to Azra, "a sign that give hope in the midst of a situation that is often marked by mistrust, suspicion, and even antipathy to each other".[25]

Antagonistic relationship is often characterized by polemics and public protests, especially after the rise of Islamic organizations since the second decade of the 20thcentury. Muhammadiyah and Jong Islamieten Bond (JIB), for example, the Islamic organizations that is in the mid-1920s, quite often engaged in polemics and controversy with the Christians and the Netherlands, particularly in the matter of missionaries, or the expansion of Christianity in general. Good relationships harmonious it again emerged in the determination of the basic processes of Indonesia on 17 and August 18, 1945.

The post-Sukarno, Muslim-Christianrelations could be said is one of the height of the tension. The tension is mainly triggered by a wave of conversion former members of the PKI and those who did not adhere strictly to the precepts of Muslim nominal religion/ *abangan* to Christianity. In the period1965-1971it is reported approximately 2.000.000Javanese Muslims are baptized into Christianity. Islamists who felt upset to see the conversion as it considered that the Christian missionaries had done in ways that they viewed as *unfair*.[26]

In unison or in connection with the development, harsh religious polemic between Islam and Christianity also rise. Various lectures, brochures, and pamphlets, both published institutions/organizations authorized or not, circulated. It contained, as might be expected, most of the censure and condemnation of one another. Islamic circle in general denies

[25]*Ibid.,*p. 211.
[26]Azyumardi, *Reposisi,* p. 212-213.

the truth of the Christian faith and regard it as illogical doctrine and, in fact, is superstition. While the Catholic priests and Protestant ministers looked at the faith of Islam as backward and bigoted.

The increasing tensions led to open conflict in some places. At the end of 1967, groups of Muslim youths set fire to several churches in Ujung Pandang, Aceh, and Central Java. By contrast, in North Sulawesi and Ambon happened the arson to the mosques by the Christians. All the series of events finally made the church Council of the World in 1974 decided the cancellation of Indonesia as a general assembly meeting of the session; and move the implementation to Africa in 1975.[27]

Experience of Indonesian society in recent years shows how an understanding of religious communities to be one triggers a conflict. Religion is supposed to be the glue of social (social glue), in fact even caught up in conflicts. In the context of micro, in fact religion can be played in a positive-constructive in maintaining the integrity of the nation and at the same time develops Indonesia which is characterized by diversity and pluralism.

In the study of philosophy and sociology, conflict is a matter of course in line with the dynamics of development and human life. But it must be understood that the conflict is not always negative and destructive. In relation to religious conflicts, there are other aspects of the driving factor, namely the epistemological distortions in capturing the religious absolutism that instead of pushing to-*Ilahi-ahan* to adherents, but instead directs the raw extremism that can fertilize exclusivist.

[27]*Ibid.,* p. 213.

B. ISLAM, PLURALISM, AND DEMOCRACY: BREAKING SPACE DYNAMIC LINKAGE

1. Redefining Democracy

Life is a struggle, so the phrase we often hear. Called struggle indicates that there is something that we are headed. We are in the real conditions and strive towards the ideal condition. Life itself is actually located in a region of linkage between ideals and reality. At a certain moment, the reality is considered to have approached the ideal, but at other times, the reality is considered to be in the range of far-even contradictory-with ideals.

Space competition of this kind of life could have occurred in various fields of life, good life of the individual, family, social, political, religious, to the state. Anyone who wants something ideal, he had to fight to make it happen. Aspects that made the difference between one another are the point of achievement.

The range between the realities of the true ideals is subjective. Perspective is used, who is looking at, and what interests underlying the assessment will determine the outcome. Political reality today, for example, in the eyes of a political observer will be assessed laden with various problems. The same object will be observed with different results by pro-government political party activists, business people, government is in power, student activists, and various other areas of life. Condition such as this is something that is actually a legitimate question because the same object when the binoculars with a different approach would lead to the conclusion that is also different.

When the fall of the New Order and is replaced by the Reform Order, ideals of life as close enough. Expectations for the coming of a better life become the imagination of most Indonesian people at that time. But the political and social life

is not a reality that can be predicted with exact formulas for sure. There are many variables are interrelated and affect so forward projections are never able to give the exact description.

The reform era has run more than 15 years. The long time span should have given an idea championed reform when approaching ideals. It is not a bit of achievement and progress, but not least also a disappointment because of the emerging phenomenon that is contrary to the spirit of reform.

One phenomenon that seems to be used as an important reflection is the growing public apathy towards political and social life. Apathy is triggered-by-one political elite behavior that often disappoints the expectations of society. Dreams of a better life are entrusted to the representatives of the people, in reality, has not be enable to be realized optimally. Instead, it displays a portrait politician disappointing: the tangled case of corruption, broken with political appointments, poor performance, hedonistic lifestyle, and various other negative things.

In conditions like this, it is natural that many people are beginning to question to democracy. Democracy once-hailed, is considered notable to provide answers to the expectations of society. Instead it creates a variety of complex issues and is not easy to disentangle.

The democratic system itself, if it is viewed from the side of his birth, is developed as an antithesis to the system theocracy established in Western society for centuries. The purpose of democracy for the people of the West is as empowering communities to organize themselves relating to the rights and obligations insocial and political life. In the perspective of democracy, the people have the power "absolute" to determine their own destiny based on the rules that have been agreed. With the spirit of the *renaissance*, the

West has managed to build a new civilization based on ideas include liberalism, egalitarianism, pluralism, effortism, *nation state* (nation-states), democracy and others.

Democracy is essentially a concept derived from the Greek word *demos* that have meaning people, and *kratos* or *kratein* which means power, rule.[28]So the term democracy briefly termed the rule or rule by the people. That is the concept of democracy the people are in control of the decision or the power or the party who has the authority, either through representative democracy (representative) and direct democracy.

Historically the word democracy is known since the 5th century BC. At the time of the initial appearance, democracy is a response to bad experiences monarchy and dictators hip in the city-states of Ancient Greece. Along with the times, the modern democratic ideas evolve in line with the ideas and institutions of enlightenment tradition (*renaissance*), which began in the16th century AD. These ideas include the idea of secularization initiated by Niccolo Machiavelli (1469 -1527), the idea of state contracts initiated by Thomas Hobbes (1588-1678), the idea of a state constitution and liberalism, as well as the separation of legislative, executive, and federal agencies by John Locke (1632-1704), then the idea of separation of powers into institutions legislative, executive and judicial branches, as well as the ideas of popular sovereignty and social contract by Jean Jacques Rousseau (1712-1778). The ideas are the responses of the absolute monarchy in the history of late medieval Europe that replaces the power of the church (theocracy).[29]

[28]Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 2000), p. 154.; Masykuri Abdullah, *Demokrasi di Persimpangan Makna,* trans. Wahib Wahab (Yogyakarta: Tiara Wacana, 1999), p. 71.

[29]*Ibid.,*p. 71-72.

Opponent of the concept of democracy is a theocracy. Theocracy is derived from two words *theo* and *kratos* meaning God is power. Theocracy means of power (in the hands) of God.[30]In the concept of theocracy, God placed as having absolute authority. While the debate between the concepts of democracy with this theocracy Abul A'laal-Mawdudi brings a new concept is named teodemocration. Teodemocration meaning is that people still have their sovereignty, but sovereignty is not absolute but is limited by the norms that come from God. So, teodemocration concept is the symbiosis between the concepts of democracy with a theocracy. Democracy is considered too anthropocentric that seems to deny the existence of the authority of God, on the contrary theocracy is too theocentric that denies the role of humans. Teodemocration concept is presented by al-Mawdudi as a bridge between two opposing poles.

A healthy democracy requires and an ideal mechanism to inhibit the presence of fraud that occurred. If until the fraud that resulted in the violation of the rights of individuals or groups means that such a process is not inclusive democracy.The purpose of democracy is to ensure the right of individuals or groups to express themselves with no elements of repressive and intimidating.

Opinion of Louis J.Cantori ought to be considered in relation to a healthy democracy. According to Cantori, healthy democracy is characterized by: *first*, government accountability. The government should be responsible to any specific people or groups. *Second*, the participation of (political) of society, it means involving the entire community to be actively involved in determining a decision. *Third*,

[30]Abul A'la al-Maududi, *Khilafah dan Kerajaan: Evaluasi Kritis atas Sejarah Pemerintahan Islam,* trans. Muhammad al-Baqir (Bandung: Penerbit Mizan, 1993), p. 23-24.

ensuring of the individuals rights which are followed the freedom to make choices each.[31]

These characteristics cannot guarantee the implementation of democracy is fair play. In this case, the concept of democracy let more applicable in Muslim societies must be discussed first with the prevailing traditions in Islam with some adjustments in line with the existing social conditions.

2. Significance of Democracy

Reality of the raising in society's apathy and disillusionment towards democratic is due to the implementation of democracy which has not been able to realize the hopes of a better life as envisioned by the large community. Precisely since democracy was implemented, the direction of social and political life in Indonesia is increasingly obscure.

Reviewed from the perspective of democracy, the New Order era is obviously not an ideal portrait. But it also cannot be denied that the New Order gave many beautiful things in the memories of Indonesian society: stability, security, and certainty to the public. The advantages of the New Order are not able yet to be met by the government during the Reform era until now. On this kind of condition, it is reasonable if the society collective memory would come back to the wonderful life in New Order.

Longing to the New Order can be seen as a joint reflection to improve the quality of life as it once was given by the New Order. On the other hand, if the desire is not addressed responsively-constructively, it can take effect in the

[31]Louis J. Cantori, "Semua Demokrasi Tidak Liberal", in Mansoor al Jamri dan Abdlwahab el-Affendi (ed.), *Islamisme, Pluralisme dan Civil Society,* trans. Machnun Husein (Yogyakarta: Tiara Wacana, 2007), p. 117.

form of declining trust in democracy. This becomes a challenge that must be answered obviously by all parties that have relevance in the management of government.

The process of democratization in Indonesia, as described by Madjid, is a continuation of the political wave of global dimensions, namely the tendency towards a more open political system. For Indonesia, the process of democratization is also a logical consequence of the relative equalization of general intelligence through the education system which is available for most citizens, and relative fulfillment of basic needs of life through economic development success.[32]

Back to the authoritarian system like the New Order is clearly not the right choice. Option to the real democracy is a right choice; in fact, even democracy is the best system among other systems. Several advantages possessed by democracy are: *First*, the highest authority in political affairs is owned by the people.[33] People are the real owners of sovereignty. Their existence and gait become determinant of the government system.

Second, democracy pledges the equality in political opportunity for every individual which is guaranteed by law. The equality is not only in political but also the chance of economic opportunity. The excellence of democracy is to unify the community in diversity. People can come together because they have the same base and purpose. Those similarities are regulated through distributive and participatory systems of power. Democracy allows –even encourage- open political competition because there is a mechanism of control.

[32]Nurcholish Madjid, *Cita-cita Politik Islam Era Reformasi* (Jakarta: Paramadina, 1999), p. 142.

[33]James H. Smylie, "Theocracy," in*The Encyclopedia Americana,* Volume 26 (Danburg Connecticut Glorier Incorporated, 1985), p. 684.

Third, legitimacy which is originated procedural and it is regulated in constitution. That is, power is selected based on the people's choice which deals with the constitutional. People in democratic principles are not anonymous masses but they are social forces gathered in various organs. Therefore, democracy is not merely political principles but also the basic of the ideology which is often used as a means of struggle in various people movements.[34]

No system which is perfect, likewise with democracy. However, we need to realize together that democracy nowadays has become a choice. As an option, it should be treated and fought well.The weaknesses of democracy must be addressed. In this way, democracy is expected to be healthy and able to realize the expectations of society at large.

Indeed, the prevailing democracy in Indonesia is quite unique. According to Sukardja, democracy according to the 1945 Constitution is Pancasila democracy. Each precept, including Almighty God percept, becomes the basis for democracy in Indonesia. In the embodiment of democracy, the people and the authorities are bound by the values of Pancasila. Due to the state does not separate religion and state affairs; democracy is not separated from religion. In addition, religious people will not be separated from religion in the implementation of democracy. This is a pious consequence of the religious beliefs and devotion to God.[35]

Democracy itself has some good rules. Within the framework of the discussion of the rules of democracy, we cannot ignore the great merit of Prof. Dr. Kuntowijoyo. Study of Kuntowijoyo is a further articulation of democracy based on

[34]Eko Prasetyo, *Demokrasi Tidak Untuk Rakyat!* (Yogyakarta: Resist Book, 2005), p. 15.

[35]Ahmad Sukardja, "Keberlakuan Hukum Agama dalam Tata Hukum Indonesia," in Cik Hasan Bisri (ed.), *Hukum Islam dalam Tatanan Masyarakat Indonesia* (Jakarta: Logos, 1998), p. 22.

Islamic values. Some of these rules are: *first*, *ta'aruf* or knowing each other. According to Kunto, *ta'aruf* is derived from the word *'arafa* which means to understand. In a democratic society, all people should understand -both horizontal and vertical- other ones, so that the rights of others are not violated. *Ta'aruf* only runs if there is equality, similarity. No citizens are diminished. *Ta'aruf* has assumptions of liberty, independence. *Ta'aruf* also means dialogic communication. There is no dominance of one group over another. All things are organized based on the interests of the concerned parties not monologues by the dominant majority group. There is recognition that other groups also have the same interests and may collide with their own interests. *Ta'aruf* has assumption of a state of law. Positive law which is known publicly prevents the view of the relativity of values. Social groups with historical background, interests, and different objectives lead to different views. Source of relativity value is omitted by the same views as reflected in the positive law which is objectively binding on all citizens.[36]

Second, Shura or deliberation. Deliberation is required in Islam so that the commitment for Muslims to democracy is no more doubtful. Deliberation should be done with the annotation that it must not violate the rights of God and His Messenger. In Indonesia, the tradition is still very young due deliberation started in 1918 so it is proper if the journey is still hobbled.[37]

Third, ta'âwun or cooperation. There are two interests that are required to work together, that are human interests and "interests" of the Lord. Islamic democracy requires not only "independent of", but it also needs to be extended to cooperation between citizens, "freedom to", ie the Social

[36]Kuntowijoyo, *Identitas Politik Umat Islam* (Bandung: Mizan, 1997), p. 91-94.

[37]*Ibid.,*p. 95-98.

Democracy and Economic Democracy. *Ta 'â wun*national can only work if we can eliminate the economic dualism, monopoly, oligopoly, nepotism, and *ersatz effortism,* and have a clean government (without corruption and collusion). The first requirement in that direction is the *exciting* which actively controls the power. *Ta'âwun* which stems from the normative rule needs legal-rational basic through democratic processes.[38]

Fourth, mashlahah or benefit to society. *Mashlahah* has the same root with the word *shalih* which means "good" according to religion. Religion can act as *a moral force so* that people do good things. The role of religion is not directly, but through individual or culture. The religion, firmly Kuntowijoyo, also can contribute directly through what he describes as the objectification. *Mashlahah* is often caught by socio-cultural factors. Therefore, it takes effort and struggle hard to make it happen.[39]

Fifth, 'adl or fair. Islam requires absolute justice. With regard to democracy, Kuntowijoyo suggests two kinds of justice, namely *distributive justice* and *productive justice.* The difference between *distributive justice* and *productive justice* is the perpetrator, the shape, and the recipient. The perpetrator of *distributive justice* is the state; in form of various warranties, and the recipient are all citizens with particular categories. The perpetrator of Productive justice is a company; in form of distribution of wealth ownership of the company, and the recipient are employees in the company concerned.[40]

Sixth, taghyir or changes. Man is the subject of history. The role of conscious human being is crucial in the change. The purpose of Indonesian society is a society of Pancasila, in this case is Pancasila democracy. The change is from effortism democracy to Pancasila democracy. History has taught that

[38]*Ibid.,*p. 98-100.
[39]*Ibid.,*p. 100-101.
[40]*Ibid.,*p. 101-103.

change cannot happen overnight. The abrupt change requires high social costs, and most victims actually *underprivileged* who should get benefit from the change.[41]

The rules that are formulated by Kuntowijoyo are an important framework for building Pancasila democracy. The problem is that the formulation's nature is ideal and theoretical. It takes serious efforts to translate them into practical framework. Indeed, the formula is quite remarkable and gives important contribution in the framework of democracy, but its position is still normative-elitist. Therefore, it is natural that the reality is not in accordance with these rules.

In the midst of Indonesia's experience in running democracy in reform period which was characterized by a variety of things that seemed to reflect the *breakdown of democracy,* the contributions of Kuntowijoyo found a point of significance. Moreover, there are the people who think that 'develop thing' is not a democracy, but "*demo-crazy* ", aka excessive democracy which often leads to conflict, violence and anarchy. Therefore, as explained by Azra, "knowing" and "experiencing" real democracy become very important for the excesses that caused *breakdown of democracy* can be prevented.[42] Of course, the things that can be done are not only that. Some constructive thoughts, as it was formulated by Kuntowijoyo, also have important contribution in terms of maintaining democracy in order not to fall into *the demo-crazy.*

We should always develop positive optimistic perspectives, including against democracy. Although it has many problems, does not mean democracy in Indonesia has failed. In connection with this perspective, it's interesting to

[41]*Ibid.,*p. 104.

[42]Azyumardi Azra, "Muslim Indonesia Menuju Konsolidasi Demokrasi", in Idris Thaha, *Demokrasi Religius, Pemikiran Politik Nurcholish Madjid dan M. AmienRais* (Jakarta: Teraju, 2005), p. xiv.

notice Azra's opinion stating that the Indonesian experience with democracy shows the error theory "democratic trap" (*democratic trap*), who held down by a number of Western political experts. According to this theory, the opening of democracy (*democratic opening)* in Muslim countries would only result in the emergence of the power of the Islamists - if not fundamentalist. In other words, democracy is a means for the power of the Islamists. In this framework, the Algerian regime which is supported by certain Western countries canceled the election results when the Islamic party (FIS) seemed to win. This action, once again, making the supporters of democracy in Muslim countries alienated; *double-standard* act of the West like this raises profound disappointment among Muslims who want to see democracy as "the *only game in town* ". The theory of "trap democracy" proved wrong in the Indonesia's experience. Since the political liberalization in 1998, the political parties based on Islam are free-standing and participate in the election.[43]

In connection with this sort of democratic reality, Nurcholish Madjid has reminded that democracy is the result of the gradual development of society. Democracy should not be understood as something static, but dynamic, which is fused to the community in the form of progressive processes follow a continuum line.[44] For that, we must learn democracy as well as possible. Without the learning process seriously and continuously, it could make the practice of democracy in Indonesia will fail for the umpteenth time.[45]

[43]Azra, "Muslim Indonesia", p. xviii-xix.

[44]Nurcholish Madjid, *Cita-cita Politik Islam,* p. 70-71.

[45]M. Amien Rais, *Menyembuhkan Bangsa yang Sakit* (Yogyakarta: Yayasan Bentang Budaya, 1999), p. 66.

3. Dynamic Linkage

Democracy is fundamentally has a tight relationship with pluralism. This relationship does not automatically actualized and operational. The nature of this relationship is potential. The implication is the relationship must be reconstructed well, thus allowing for the actualization at the practical level.

Plurality owned by the nation, to be reviewed in relation to democracy, is an "authorized effort". It is called like that because it can be a buffer of life mechanism of the nation, state, and society. Of course, its complexity becomes the continuity support of life. Support and the fact of plurality of this nation are indeed necessities which have tight relationship with the discourse of democratization, which recognizes the existence of multi-ethnic in the order of this country.

Reality of plurality is a means of creating a democratic life. Democracy is fundamentally acknowledging the plural-paced life. Pluralistic attitude in the realm of democracy holds a crucial role in shaping the tolerant mental attitude.

That is, the principle of mutual respect, respect among this nation elements, cannot help but have a strong relevance to political life that must always touch the values of humanity. Frames of democracy like the multiethnic problem was inevitable, even it's a meaningful potential, so that plurality as assets should be contained in conducive political structure order.[46]

In the early reform period, precisely in 1999, the optimism emerged related to the current evolving political system. One of the optimistic intellectual was Mochtar Pabotinggi. He saw four important efforts which were decisive

[46]Silahudin, "Inklusivisme Politik, Itulah Sosial Demokratisasi", in Frans M. Parera dan T. Jacob Koekerits (eds.), *Demokratisasi dan Otonomi, Mencegah Disintegrasi Bangsa* (Jakarta: Kompas, 1999), p. 150-151.

enough in the current political and social life. *First,* none of the individuals or groups of people who can fully feel safe by the exercise of power, whether regards the dual function of ABRI, monoloyalty, or protection to strong economics groups.

Second, none of the political groups (at that time) that can claim to be the most loyal to the republic. Armed Forces stated loyal to Sapta Marga, the defenders of the people, more difficult to say that the Armed Forces unite with the people; in a nutshell the equality in political positions has been created.

Third, the increasing of widespread awareness in almost all political groups of the Indonesian nation to no longer fight about religion and ideology, but rather focus on the rules of fair political and inclusivity and therefore can be acceptable together.

Fourth, the awareness that must be followed by measures of synergistic organization of societal forces, which starts from the political inclusiveness principle that enlighten obviously in agreement with the society or political agreement. Preceding such agreements, liberation of political imagination towards goodness and virtue together is needed.[47]

Now, 15 years after Mochtar Pabotinggi blown optimism, it seems the seeds of optimism have not yet been fully realized. Problem after problem relates and not easy to disentangle. Beside the optimistic side, many are pessimistic. One of the biggest challenges of building a dynamic linkage space of democracy and pluralism is the political party.

The position and role of political parties in the process of interaction between state and society takes place dynamically. Ideally, political parties are expected to bridge the interests of society and the state. The ability to interpret this

[47]St. Sularto, "Diskusi Masalah Kebangsaan: Menguatnya Ide Keindonesiaan", in Frans M. Parera dan T. Jacob Koekerits (eds.), *Demokratisasi dan Otonomi,* p. 210-211.

interest will determine the existence of political parties. If you are able to interpret it well, the gained support will last a long time. Conversely, low ability to interpret also has implications for the lack of public support.

Political parties nowadays have generally showed *a performance* that is less encouraging in the public. Its performance is as only the frame of grabbing power. For the winning party, after the power is obtained, various populist agenda as a party absolute agenda to its constituents are not implemented. While the losing party, let alone not get a seat in the legislative, their gait automatically recedes. No more effort to empower the community constituents.

Such realities of course carry broad implications for the community. In general, they judge that the performance of political parties not in accordance with the expectations of society. Indeed many smart and characterized people in political parties which allows for the optimization of the role and performance. Unfortunately, they usually wear off and drift into a corrupt political culture. If this situation is not corrected by performing *a radical transformation* in political parties, the next stage of our politics will increasingly bleak and end the suffering people.[48]

In theory, the party has several functions. *First,* the articulation of interests. Articulation of interests is a process of various needs input, demands and interests through representatives of groups included in the legislative so that the interests, demands and needs of the group can be represented and protected in the making of public policy. Government in

[48]Komaruddin Hidayat, "Kegagalan Kaderisasi Parpol," *Kompas,* Monday, July 9th 2012.

issuing a decision may be helping the community and can also be considered as a policy which complicate for the public.[49]

Second, interest aggregation function. Aggregation of interest is the way how the demands launched by different groups, combined into alternatives to public policy making. Aggregation of interest is run in "political system that does not allow openly party competition, the organization functions occur at the top level, capable of bureaucracy and various military positions according to the needs of the people and consumers. Interest aggregation is closely related to the relationship between the public who aggregating themselves or aggregated by political leaders, especially in the political parties.[50]

Third, the function of political socialization. Political socialization is a way to introduce political values, attitudes and political ethics adopted in a country. The formation of this political attitude takes a long and continuous time.[51]

In addition, political socialization also includes the process through which people express norms and values from one generation to the next. In an effort to control the government through victory in the general election (and local elections), the party must obtain the widest possible support. For that reason, a party seeks to create "image" that it was fighting for the common interest. In addition to instilling solidarity with the party, political party also educate the members become human being who are aware of their responsibilities as citizens and put their own interests under

[49]Koirudin, *Partai Politik dan Agenda Transisi Demokrasi* (Yogyakarta: Pustaka Pelajar, 2004), p. 86.
[50]*Ibid.,* p. 93.
[51]*Ibid.,* p. 94.

the national interest. Political socialization process conducted through political education, lectures, courses, and so on.[52]

Fourth, a means of conflict regulator function. In a democracy, competition and diversity in society is a reasonable question. When there was a conflict, the party must strive to overcome.[53]

Fifth, the function of political communication. One task of the party is to deliver a variety of opinions and aspirations of the people and set such that the confusion in the public opinion is reduced. In a very large modern society, opinions and aspirations of a person or group will be lost if not collected and combined with similar opinions and aspirations. This process is called "merger of interests" (*interest aggregation)*. After combined, opinions and aspirations are processed and formulated in the regular form. This process is called "the formulation of interests" (interest *articulation)*.[54]

Unfortunately, these functions have not been able to run optimally. There are some important notes that should be the concern of political parties to restore credibility and its role in the democratic system. *First,* the role of political education. Political parties rarely do education. They are more mobilized, especially on the momentum ahead of the election. So far, no single political party has ever educational institutions as pioneered by the ideologues of independence. Further implication of this condition is the party shortage of mature exponent which grow intellectually. In fact, intellectual human being is very important to make the progressive and evolving party. Political education which is addressed by party cadres who have sufficient knowledge and intellectual will become important effort to public trust.

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[52]Miriam Budiardjo, *Dasar-dasar Ilmu Politik,* Cet. XVII (Jakarta: Gramedia, 1996), p. 164.

[53]Ibid.

[54]*Ibid.,* p. 163.

Second, less than the maximum in aggregate interests in the undercurrent. Political parties today have a tendency to be a political institution which is engaged not to meet the aspirations of the community because it fulfills the needs of the managers. In general, the role of the party began to slacken and then jammed after the members inducted into the people's representatives.

Third, impose punishment on members who proved to betray the people. Although it has been entangled in corruption, the party is rarely hand down strong punishment on its members. Punishment is usually only given once it becomes a crowded public debate through the mass media. As part of a political force, the thing that binds the party is no longer ideology and ethics, but the interests of what needs to be saved.

Fourth, further consequence of the foregoing, the base constituents of the party is not well-organized. Support base in the party only measured by the extent to which they voted before the election or how much they are present in every campaign season. Mass become the set of anonymous mass-driven because the instructions and sentiment of the board. Compliance mass on party programs could run because they know generally is a program ahead of a general election or local election.

Fifth, the party then does not have the clarity of 'ideology'. Ideological ties need to be strengthened in order to not only be complementary or sweetener coating which is utilized to meet the needs of administrators.

The urgent important agenda which is championed nowadays is community participation. The decline in public confidence in the democratic system becomes heavy challenges. Democracy and participation are the two related

things. Democracy without participation is not a democracy. High participation indicates the quality of democracy.

The journey of democracy does require a process that is not easy. It demands the responsibility of individuals, groups, and also the country's submissive to promote the values, ideas, and principles that are essential to democracy. Quoting Gabriel Almond, Noorhaidi Hasan stated that there is a close correlation between the success of the democratization of a nation and the existence of culture and social structure of democratic politics. For him, the democratic culture is a mixed culture of freedom / participation on the one hand, and norms of behavior on the part of others.[55] This means that there is a close relationship between democracy and pluralism.

High-low community participation in politics is influenced by two factors. *First,* awareness of the rights and obligations as citizens. *Second,* attitudes and beliefs or judgments of citizens against the government. However, these two factors do not stand alone. It could be that both high and low factor of citizens' political participation is also influenced by other factors surrounding, for example social status and economic status, political affiliation of parents and organizational experience.[56]

Political participation can be interpreted as the involvement of every citizen voluntarily in taking part in the selection process of options and actions to influence the making and implementation of decisions made by the government, either directly or indirectly, or active or inactive. Participation can be personal or collective, organized or

[55]Noorhaidi Hasan, "Multikulturalisme dan Tantangan Radikalisme", in Elza Peldi Taher (ed.), *Merayakan Kebebasan Beragama, Bunga Rampai 70 Tahun Djohan Effendi* (Jakarta: Yayasan Abad Demokrasi, 2011), p. 238.

[56]Ramlam Surbakti, *Memahami Ilmu Politik,* 4th edition (Jakarta: Grasindo, 1999), p. 140-148.

spontaneous, steady or sporadic, peaceful or violent, effective or ineffective, legal or illegal.[57]

Viewed from the perspective of Islam, socio-political participation is rooted in the existence of personal and public rights that should not be denied. Personal rights in the community resulted in the shared responsibility for the welfare of the citizens, and the people's right to privacy of its citizens produce any personal obligation to the citizens of the community.[58]

In connection with efforts to increase the participation, it is important to consider the philosopher Hanah Arendt's thinking. According to Arendt, build a good participation is done by means of reassuring words and not through coercion or violence. Forcing others to violence, and ruling instead of doing conclusively, by the Greeks are regarded as socially prapolitis common way beyond policy.[59] Coercion is not only incompatible with democracy but also 'castrate' pluralism that should be fostered constructively.

4. New Habitus

A political party is currently facing heavy challenges. There is a widespread tendency in society who is less sympathetic to the political parties. This trend is likely to further increase from time to time. The indications are simple, i.e. abstention rate is increasing in every election momentum.

If the political parties do not make changes, most likely political parties will be abandoned by society. This condition is

[57]Miriam Budiardjo, *Partisipasi dan Partai Politik,* Cet. III (Jakarta: Yayasan Obor Indonesia, 1998), p. 3.

[58]Nurcholish Madjid, *Islam, Doktrin, dan Peradaban, Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan, dan* Kemodernan (Jakarta: Paramadina, 2005),p. 562.

[59]F. Budi Hardiman, *Memahami Negativitas: Diskursus tentang Massa, Teror, dan Trauma* (Jakarta: Kompas, 2005), p. 27.

clearly not healthy in a democratic climate. Therefore, building a new habitus that empowers the society becomes a necessity that cannot be ignored.

Habitus is a term that was first introduced by the French scientist, Pierre Bourdieu. Bourdieu defines habitus as, "..a disposition system that lasts longer and capricious (*durables, transposible disposition*) that serves as the generative basis for the structured and integrated practice objectively. "With this kind of understanding, habitus is the unconscious-cultural, namely historical influence considered natural unconsciously. That is, habitus is not an innate knowledge, but a product of history that formed after human birth and interacts with the people in certain space and time.[60]

Jenkins further explained that habitus is a Latin word which refers to the condition, appearance or typical or habitual situations, especially on the body. There are three embodiment of habitus meaning. *First,* in a trivial reason, habitus only there as long as it is 'in the head' of actors (and the head is part of the body).*Secondly,* habitus is exist inside only, through and caused by the praxis of actors and interactions between them and the surrounding environment: how to speak, how to move, how to make something, or whatever. In this case, empirically habitus *is not* an abstract concept and idealistic. It is not only *manifested* in behavior, but as an integral part of it (and vice versa). *Third,* 'practical taxonomy' and that there is at the core of generative schemes habitus, rooted in the body.[61]

In terms of this kind, habitus which now grow and develop provide less mechanism that favorable for political

[60]Bagus Takwin, "Proyek Intelektual Pierre Bourdieu: Melacak Asal-usul Masyarakat, Melampaui Oposisi Biner dalam Ilmu Sosial," in Richard Harker (eds.), *(HabitusxModal) + Ranah= Praktik,* trans. Pipit Maizier (Bandung: Jalasutra, 2009), p. xix.

[61]Richard Jenkins, *Membaca Pikiran Pierre Bourdieu,* trans.Nurhadi (Yogyakarta: Kreasi Wacana, 2004), p. 107-108.

parties themselves in the long run. One simple example is the habitus "money politics". At first, money politics is a strange thing. It was rarely done by the politicians. But as the more pragmatic the politics, money politics is getting a lot done. Today, the momentum of the election, both general elections and local elections, with no money politics seems impossible. It is in fact difficult to prove, but it seems no one deny that money politics was there and become part of the political journey of this present era. So, money politics is habitus that has been institutionalized.

There are enough examples of other habitus which are substantially less benefit for his own political party in the long run. In fact, the existence of political parties remains important in the dynamics of democratic life. Therefore, if you want the bright future of social and political life in Indonesia, a basic thing that must be done by a political party-and the government-is to build an empowering new habitus.

This new habitus must remain in line with the role of political parties and government. In explanation by Castells, the most basic form of power lies in its ability to shape the human mind. With the effect on the human mind (which affects the way we think and feel something) then how we act will depend on the influence, both individually and collectively.[62] In this perspective, a new habitus should indeed empower thinking and behavior of the people.

Within the framework of building an empowering political habitus, there are several important aspects to be considered. *First* , rebuild mentality, morals, and ethics or character of Muslims (*moral and character building*). Scarcity of moral or ethical perspective in life trigger worsens demoralization and dehumanization practices. Scarcity moral

[62]Manuel Castells, *Communication Power* ,(New York: Oxford University Press Inc, 2011), p. 3.

perspective in the state of life is also manifest in the outbreak of dirty practices such as corruption, bribery, collusion, and nepotism among state officials. Scarcity of ethical perspective among the political and economic authorities have triggered the worsen abuse of power in various corners of life due to the loss of commitment to the culture of non-violence and respect for life.

We must behave various crises that hamper the egalitarian attitudes in society with moral or ethical framework. This ethics does not provide an immediate solution for all the problems of humanity but itt it gives a moral basis for individual and global order that is better: a vision that can keep women and men from despair, and bring society away from chaos. In Islam, morals or ethics occupies a very important position. Prophet often praised those who have good ethics and denounced the depraved ones, such as the hadith of the Prophet, *aktsaryudkhilu al-nasu ma fi al-Jannahkhusntaqwa of Allah wa al-khulq* (among which the dominant to enter Paradise are those who pious to God and have commendable morals). In another hadith stated, *akmal al-Mumineen imanan ahsanuhum khuluqa* (the most perfect in faith is the most pious).

One of humanitarian crisis in the world is due to lack of moral appreciation. Scientific-technological progress that emphasizes rationality and progression, significantly affecting the low levels of appreciation of the ethical civilization. With the world in mentality crisis and it's time we give the universalization of the system of global values that occur in cultural dimension which has obscured the value system (*values system*) human life.

Second, efforts to find and revive the teachings of religious spirituality. To strengthen the practice of moral values, it should take advantage of religion as an ethical foundation. This is because all religions teach virtue, love,

justice and oppose any form of aggression and violence. Deep awareness of the values and principles can be used as the basis for the interaction among human beings and cope with global danger. Spiritualism become essential for modern life, because it emphasizes the efforts of self-purification and followed by the activity of the heart such as, patient, sincere, devout, gratitude, and simplicity; encourage the implementation of good deeds to improve the quality of human life, both individually and socially, and recommend someone runs good morals to create a peaceful life, cool, comfortable, and quiet.

Thirdly, to overcome the crisis in the framework of pluralism. Plurality and heterogeneity are the values of modernity and become part of the challenge of modernity. On the nature of globalization, none of the events that occur in a hemisphere that does not affect the other hemisphere dwellers. The world community is requested to create life alongside each other. Therefore, Muslims are required to find a strategy that is based on pluralism in addressing the social and cultural crisis. Without the perspective of pluralism, social crisis management is precisely created a crisis and prolonged humanitarian problems. Religious movements which tend to be radical and use violence are obviously did not consider the complexity of the group, tribe, ethnics, and religion. In Islam, many Islamic groups that use violent approaches to tackle the crisis. They tried to change the situation radically through violent which are often justified by scented apocalyptic "ideology" that they trust.

Fourth, to develop a discourse about morality, spirituality, and solving the crisis based on pluralism, Muslims must make a breakthrough in the field of thought to re-contextualization the teachings of Islam so that Muslims could be facing the future strongly and confidently. Development of Islamic thought is expected to provide a solution that *is viable and workable* for Muslims.

Fifth, to maximize the role of education. We recognize that the educational institution has the function to help protecting and strengthen social values that shape personality attitudes and gives a strong ethical foundation so that the younger generations have good personality, courteous, and polite for the creation of a stable social order. School is the centre point and the beginning of efforts to remedy the crisis in society. Institutions of higher education and the academic community must be able to maintain and develop the crusial functions with the implementation of ethics; voiced aloud ethical issues, cultural, and social; and implement intellectual capacity and moral prestige and actively disseminate the values that have been universally accepted, including peace, justice, freedom, and solidarity.[63]

New habitus is not necessarily formed. It takes a long and ongoing process. Political parties must constantly strive to build an empower new habitus in order to get the government and community trust increasingly. If it's not done, political parties would lose its legitimacy fundamentally. And if this kind of thing happens, the future of our democracy will be bleak.

Increasing community participation and build new habitus which empowers become an important aspect that must be cultivated in order to gain public confidence in democracy remains. The increasingly of public apathy should get critically-constructive response from the executive of the state, including political parties. If it's not done, the future of Indonesian democracy will increasingly bleak.

Important perspective that should be cultivated to increase public confidence is building a new habitus. This new habitus should be constructive. Building a new habitus can not

[63]Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi*, (Jakarta: Kompas, 2002), p. 182-183.

take place with immediate effect. It takes a long and continuous process. The willingness to do this gives hope for the improvement of the lives of Indonesia's democracy in the future.

C. BUILDING DIALOGIC OF DIALOGUE MODEL

1. Why should be Dialogue?

In the midst of the dynamics of complex socio-religious life like today's era, the dialogue becomes a fundamental requirement. Dialogue, according to the author, is important to be developing as a lifestyle. This means that the dialogue is an inherent need in everyday life of a community. It is not only done when there is a problem. Dialogue is still important to do in normal conditions and when there is no question inside.

Dialogue is important to do because of fundamental a reason, which is to build mutual understanding. One issue that until now becomes an important agenda to be solved is how to resolve conflict which is so easily ignited. Differences that should be part of the reality of life is more frequently assessed and seen as a negative reality.

Significance of dialogue can be examined from a human ontology. Human beings have been designed and created as dialogical beings from the beginning. In addition as reasonable beings, they are also spiritual beings. Inside the human beings is divine spirit that life eternally and does not recognize death. Therefore, human beings never be alone without accompanying of life. Life also means to think, feel, create, and also dialogue. Sometimes human dialogue with himself, with his fellow, with the natural world, with its past, with hope, with grievances, with the shadow of his future, with his joy, with the

life and the accompanying experience, whether those apparently looks black, dimly lit, or clearly bright.[64]

Harmonious life can be well established when each of the different parties doing business together for mutual understanding, promoting tolerance, and dismissed the negative prejudices against others. If one party—moreover each party—holds to be contemptuous against another firmly then the conflict will be easily ignited. The implication, the clash of groups, the desire to master and defeat will onset the emerge of conflict.

In a social life filled with such diversity in Indonesia, the potential for conflict is very open. Moreover, history shows that the dynamics of growth and development of people's lives not only take place in a linear manner, but also circular. In a society full of diversity, conflict often takes the form of violence, riots, and other destructive behaviors. To confront and resolve a conflict, it takes insight wisdom, spiritual depth, and moral strength. With those things, people can take lesson from variety of events then reconstruct them into something that is positive.

Conflicts can occur everywhere, ranging from the smallest social sphere, i.e. the family, relationships among neighbors, among villages, among ethnics, up to much larger community, i.e. the state. Conflicts can also occur at any time. In a country which is known for harmony in its diversity as Indonesia is also not slipped away from conflict. Conflict by conflict later becomes part of the dynamic matter of the nation which is not easy to be disentangling until now.

Basically we are the creatures tend to be exclusive. Inclusiveness and tolerance were born through a long process of dialectics and contiguity results continuously, from the

[64]Ruslani, *Masyarakat Kitab dan Dialog Antaragama, Studi atas Pemikiran Mohammed Arkoun*, (Yogyakarta: Bentang, 2000), p. 152-153.

intellectual and spiritual struggle, which all of them then produce wiser construction of understanding in looking at others. According to Dr. Haryatmoko, intolerant person basically has never been in dialogue, never learned, and never use reasoning to understand and accept others.

Tolerant perspective is the result of dialectics and sharpening awareness conducted continuously. It could be that consciousness is born as a productive dialectic that takes place in the dynamics of a long life. In contrast, the basic attitude of people who are not tolerant will be more solid and in certain circumstances may formulate into fundamentalism when finding supporting factors.

Therefore, important thing that led to the formation of awareness of diversity is to create a space for dialogue with manifestations diversity continuously. In such this way, it is hoped that the realization of the plurality will have widespread dissemination. Therefore, one of the characteristics of society is the existence of plurality consciousness in the public.

Without a space for dialogue to build the perception and understanding of the differences, the attitude that will appear are exclusive, intolerant, and "frightening" characters that show violence without compromise. Intolerance will be crystallized when a person or group of people marginalized in social dynamics, politics, culture, and power. This exclusion is then expressed in the exclusive and intolerant outlook.

Diversity in social life is a reality that is impossible to avoid. Imposing uniformity will only produce a clash and even conflict. The fact is needed is how to treat the diversity positively. Diversity is really a wealth of life that should be appreciated and developed in order to create a harmonious life.

Within this kind of framework, religious people should tolerate towards other religious communities. However,

religion cannot and may not be enforced of one kind. Proper perspective in addressing this diversity can be an important asset in establishing harmony among religious believers.

2. Meaning of Dialogue

Dialogue, in terms of the origin of the word, derived from the Greek word *dia* which means between, among, together, and *legein* which means talking, conversing, exchanging thoughts and ideas. Literally, *dialogos*or dialogue is talking, conversing, and exchanging thoughts and ideas together.

In the implementation, the dialogue is not done within the framework of bargain deals on something to reach an agreement. Dialogue is not a confrontation in which one party arguing about something and other parties are held accountable. Dialogue is not an argument to seek excellence of own opinion and beat another opinion. Substantially, the dialogue is "a conversation with the intent to understand each other, comprehend, accept, live peacefully and work together to achieve common prosperity". In the dialogue, the parties involved mutually convey information, data, facts, thoughts, ideas and opinions, and each tries to consider, understand, and accept. The important aspect to note in the dialogue is the absence of conversation and truth monopoly. Dialogue requires share and exchange information and ideas. Thus, dialogue is expected to form mutual understanding and shared comprehension of a wider and deeper about the aspects of dialogue material.

The purpose of dialogue is to build comprehension and mutual understanding, not to seize the victory. It should be well understood by the dialogue takers. For those who wondered about dialogue in search of victory, and then answering is certainly more difficult than asking questions. In fact, the real question is the first step that must be taken so that

something in question raise naturally, and that's hard. Asking the question means opening up to the uncertain answer. The right question is a question that has openness, unlike the rhetorical statement or pedagogical.

However, the openness of the question is not unlimited, because the limit is the horizon of the question itself. If the question is infinite, then it is a floating question. The right question really does have a way of possible answers that cannot be dealt with, but it still had a specific alternative. In other words, every right question "have" answer; asks means open, but that it also means limited.

Openness of questions always contains positive and negative judgment (positive *and negative judgment)*. This is the authentic relationship between knowledge and questions. Knowledge is not only mean to judge things properly, but also to set aside anything that is not right. Question, therefore, is the path to knowledge. Therefore, the essence of knowledge is looked at and investigates what the cons. The virtue of knowledge rather than simply shared opinion (*doxa*) lies on its ability to predictopposite possibility, and that's why knowledge is dialectic from the beginning. Knowledge will come to people who want to ask and open up the antithesis in the form of yes/no.[65]

Dialogue platform which should be the realization that both parties involved in the dialogue is not yet complete, full yet, and have not been perfect in knowledge and appreciation of something. The fact of richness in dialogue might not capture all aspects and its elements. One needs to hold dialogue because he only understands the reality of one and several aspects and only certain elements. Dialogue is a cultural activity. Human who haven't reached the high cultureuses

[65]Inyiak Ridwan Muzir, *Hermeneutika Filosofis Hans-Georg Gadamer* (Yogyakarta: Ar-Ruzz Media, 2008), p. 158-159

coercion, violence, fights and wars to achieve its purpose. Human being cultured using talks, discussions, exchange ideas, and arguments and reasons to convince, change of mind or way of acting of other person or group. Dialogue is a hallmark of advanced and democratic society. Welfare and betterment of life together are not possibly happen without dialogue. It is impossible to create a democratic society whose members have the same rights and obligations.

Dialogue which is well done and followed by those who qualified can bring maximum results. On a personal level, dialogue can improve mutual understanding and receiving, as well as develop a peaceful life together and mutual respect and mutual enrichment.

At work, the dialogue can help the continuity of planning, implementation, and evaluation of work. In society, the dialogue can be a means of mutual understanding, accepting, and cooperation among the various groups of people of different cultural backgrounds, education, level of economic, ideological, beliefs, and religion. In the whole life of the nation, dialogue could solve the national problem, plan and carry out the development of the nation, and take the direction of the nation into the future.

3. Significance of Dialog

Dialog has a significant meaning nowadays. There are several reasons why dialogue is significant to be held. *First,* dialogue shows that the participants are not zealots. Fanatics will feel that he is the most correct. He looked down on everyone else. There is no space for dialogue and sharing but there is instruction space instead.

Fanatic in *Indonesian Dictionary* means very strong belief (belief) to teaching (politics, religion, and so on).[66] A very

[66]Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia,* p. 240.

strong belief gives implications for the distrust of others. Zealot only has one point of fanatic trust**,** whether it is religion, political, figures, and so on. The implication, the dialogue did not find relevance from the person of this kind.

Fanaticism is a psychological phenomenon that arises from the feeling of wanting to maintain the status quo and blind faith. Fanaticism, according to Irwan Masduqi, is caused by ignorance and pragmatic interests of the fanatics. Citing the opinion of Adib Ishaq, Masduki concluded that the worst fanaticism is religious bigotry triggered by a despotic political hegemony, the fanaticism which morphed into religious radicalism.[67]

Dialogue, therefore, is evidence of equality. Willingness to hold dialogue is a sign of a good start. It has not been the only measurement if the dialogue taker means that he is egalitarian and tolerant. But at least, the dialogue is evidence of a good willingness to acknowledge and accommodate those who are different.

Dialogue once dismissed fanaticism. People who are willing to dialogue mean they are ready to lower the levels of belief against everything and give space for discussion. This is an important step that should be appreciated because the dialogue can erode blind fanaticism.

Secondly, dialogue can generate new useful knowledge. It may sound less prevalent, but if it is done with full awareness and based on the belief that there is goodness, then held a dialogue can be an important door to gain knowledge. Share stories, share knowledge, share experiences, and mutually reinforcing dialogue among the participants can actively and creatively bring knowledge among the participants. In turn, knowledge that has been gained can be disseminated to the

[67]Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama,* (Bandung: Mizan, 2011), p. 36-37.

community of each participant so that knowledge is becoming increasingly widespread.

Knowledge becomes characteristic of humans. Animals do have knowledge, but they have limited knowledge as a means for survival. While humans develop knowledge to overcome these survival needs. He's thinking of new things, exploring a new horizon, because he lives not just for survival, but more than that. Human develop a culture; human gives meaning to life; human "humanize" himself in his life.

According Suriasumantri, knowledge is able to be developed by human because of two main things, which are; first, humans have language that is able to communicate the information and the way of mind which support this information. The second is the ability to think in a certain frame groove. This way of thinking is called reasoning.[68]

Suriasumantri's opinion does not explicitly mention the word dialogue, but the opinion is implicitly indicates the significance of the dialogue."Communicating information" can be done in many ways, one of which is the dialogue. Dialogue, therefore, can generate important knowledge for the sustainability of the social life of religious harmony.

Third, dialogue can form a community that is tolerant. Human life is basically related social life. Humans are social creatures. For that reason, human should always interact with other human beings. This human interaction sometimes produces a disharmonious relationship. The difference is the reality that is impossible to avoid. In this kind of conditions, dialogue has significance in building a tolerant society.

Society with all its dynamics is a field of sociology study. Sociology is the science which discuss about society. According

[68]Jujun S. Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer,* (Jakarta: Pustaka Sinar Harapan, 2003), p. 39-40.

Sztompka, interactions between individuals that make up society is dynamic. It is always growing and evolving as the dynamics of life. However, Sztompka discovered four types of bonds that arise in the community related to each other, depending on the type of entity that is united by the relationship network, which ties: (1) the idea;(2) normative; (3) the action; and (4) concern.

In those four levels of socio-cultural relationships, changes take place constantly**.** Changes will make these things to occur: (1) articulation, legitimacy, or reformulation of ideas constantly, the appearance and disappearance of ideology, creed, doctrine and theory; (2) institutionalization, strengthening or rejection of norms, values or rules on an ongoing basis, the emergence and disappearance of the code of ethics and the legal system; (3) expansion, differentiation and interaction channel reshaping, organization bonding or group bonding continuously, the appearance or disappearance of groups and networks of personal relationships; (4) crystallization and redistribution of opportunity, the attention, the chance to live, rise and fall, widespread and increasing of social hierarchy.[69]

In this framework, a dialogue which is done sincerely can produce a tolerant society. Tolerant society is a society that is aware of and acknowledges the limitations of their knowledge and share a commitment to engage together in the dialogue process to enrich the knowledge, the dialogue which allows one another to disagree but respect each other.[70]

Fourth, the antithesis of intolerance. Intolerance is the more we find in various forms. There is a form of coercion opinion, pressure by mobs, violence, until the other things that

[69]Piötr Sztompka, *Sosiologi Perubahan Sosial,* trans. Alimandan, 4th edition, (Jakarta: Kencana, 2008), p. 11.

[70]Irwan Masduqi, *Berislam Secara Toleran*, p. 21.

injure human values. It is not too difficult to find news that shows symptoms of this intolerance.

4. Stages of Dialogue

The explanation above clearly shows that the dialogue does have significance to be cultivated continuously in its various forms. The problem is that run the dialogue is not a simple job. There are various obstacles and dynamics that must be faced in order to be able to take place in a constructive dialogue and deliver the results as expected.

One important aspect to consider is about the model of dialogue that deserves to be developed. It is important to do because by knowing the dialogue models developed, can be considered an effective strategy for its implementation.

Related to the dialogue models that can be developed, it is important to consider the research by Banawiratma JB, et al.,[71] which formulated seven plains of dialogue. *First,* the dialogue of life. This dialogue occurs in small communities who face daily life together. Everyday life is usually characterized by diversity. Harmony will be constructed when among its members know each other. The implications to know each other is the growing of awareness of the things that are essential, such as the need for clean water, concerns about dengue fever outbreaks, healthy housing, learning and appropriate education, employment, and so on. They have a condition of life together and share all the joys and sorrows, firmness and worry, hope and anxiety. In this dialogue that of life, community members coexist with the spirit of community harmony, neighbors, and friends. The experience of living together brings up *collective concern.*

[71]J.B. Banawiratman, dkk., *Dialog Antarumat Beragama, Gagasan dan Praktik di Indonesia,* (Bandung: Mizan, 2010), p. 9-13.

Step on the *second* plain*,* community members which consist of various religions try to interpret the reality of life and to make ethical judgments. In other words, the community makes social analysis and formulates *ethical choices in context;* examine the factors that cause these situations and relationships between factors. Social analysis is not value-free, therefore, we need to realize the value of what was agreed together and fought.

On *the third* plain*,* the group members *explore their respective faith traditions.* This moment is important because ethical choices of believers also based on and strengthened by their respective source of faith. On this plain, religious people can affirm his belief about what is the will of God or what is in line with The Ultim. Humane concern on this plain which is followed by analysis of the social and ethical considerations are explicitly recognized as a concern faith, *I understand the reality of life and this ethical call from the eyes of my faith.*

On *the fourth* plain*,* the dialogue occurs with the *sharing of faith in the interfaith community.* Activity of sharing is done by rooted in faith and religious traditions respectively. Such dialogue can enrich each other. A believer is involved in his own faith in openness to other religious traditions (*commitment and openness)*. This kind of way provides an opportunity for people of faith to avoid manipulative and aggressive ways as well as gain tradition wealth of other religions.

On the plains of *the fifth,* the dialogue occurs in *interfaith theological struggle and religion.* Theologians or specialists of various fields can share understanding of the scientific level. They communicate a deeper understanding of their respective religious heritage while respecting and learning from the understanding of other traditions. Interfaith and religious struggle is expected to enrich each other and can also bring

reinterpretation and re-orientation in the tradition of appreciation of the actual faith.

The *sixth* plainis the *dialogue of action.* Interreligious dialogue should examine social problems and lead to community involvement. Interfaith harmony should not only on the formal level, but also essential. Through dialogue, action group which consist of various religions can empower people with the perspective of social justice, gender equality, human rights, and the environment.

The *seventh* plain is *intrareligion dialogue.* This dialogue should further enrich the faith. The life of faith and religion that have been enriched can renew them and make more alive again. Religious people become faithful people who are better both personally and communally.

These seven plains of dialogue could become an important reference for building an understanding and appreciation of diversity. Implementation of those seven plains should not be done gradually but adapted to the specific context. It could be the beginning point of the third plain then towards the fifth plain, and so on. The substance is that the dialogue should be fostered in order to create a harmonious life.

Practically, Azra offer some forms of dialogue. *First*, "parliamentary dialogue" the dialogue involving hundreds of participants who come from various elements of society, at the local, regional, and international levels. The earliest example of dialogue in this form which then institutionalized is the World's Parliament of Religious in 1893 in Chicago. These "Parliamentary Dialogues" are increasingly being carried out since the 1980s and 1990s through multi-religious sponsorship organizations, such as the World Conference on Religion and Peace (WCRP), and the World Congress of Faiths (WCF). In this parliamentary meeting, hundreds of participants focused on

formulating concepts and action programs for the creation and development of better cooperation among the various religion groups, and raising peace among the religions.[72]

Second, "institutional dialogue", the dialogue between institutional representatives of various religious organizations. Institutional dialogue is often conducted to discuss and solve the urge problems faced by different religious communities. In addition, institutional dialogue also seeks to create and develop the communication between institutional representatives of various religious organizations. This institutional dialogue involving religious councils that are recognized by the government, the Indonesian Ulama Council (MUI), Association of Indonesian Churches (PGI), the Bishops' Conference of Indonesia (KWI), Parisadha Hindu Dharma, Indonesian Protectorate Buddhists (Walubi).[73]

Third, "theological dialogue". These dialogues include meetings—either regularly or not—to discuss issues of theological and philosophical. The theme that is once appointed in this kind, for example, Muslims and Christian understanding about their own God, the nature of divine revelation, the responsibility of man in society, and so on. Theological dialogues can also reach broader matters, such as the meaning of one's tradition in the context of religious pluralism.[74]

Fourth, "dialogue in community" and "the dialogue of life". Dialogues in this category are generally concentrated on the completion of "practical things" and "actual" in the life of common concern, for example, a more appropriate relationship between religion and state, the rights of religion minorities, poverty, problems arising from inter-religion marriages, the approach which is more appropriate in the spread of religion,

[72]Azyumardi Azra, *Reposisi Hubungan Agama dan Negara*, p. 215-216.
[73]*Ibid.,*p. 216.
[74]*Ibid.,*p.216.

or religious values in education. These dialogues are generally held by dialogue organizations and other NGOs.[75]

Fifth, "spiritual dialogue". This dialogue is aimed at enriching and deepening the spiritual life among the various religions. Form of spiritual dialogue that might be more acceptable is through esoteric aspects of religion, such as offered by Schuon, Schimmel & Falaturi, and Seyyed Hossein Nasr.[76]

Komaruddin Hidayat offers wide range of possibilities that may occur in the dialogue. *First,* mystical approach. The approach recognizes that a person's religious experience and commitment is very subjective. Such an intimate and affectionate relationship between the servant and his Lord could not have told completely through verbal narrative so that others are not able to enter and live them, unless the offender himself. More than that, for a mystical appreciator, religious is truly a spiritual activity that is vertical and esoteric so that he tends to tolerant of other people's experiences in comprehend the religious fully.

Second, rationalistic dialogue, religious dialogue in which each party will try to explain the doctrine, ideology, and the faith experiences so that others can understand their religious beliefs rationally and objectively as possible. This kind of dialogue would be possible if each party comprehends religion well and deepen, more than that, each party is already familiar or at least have the mental and intellectual willingness to explain and listen to arguments, doctrine, and being mature in religious experience*.*

Third, emotional-apologetics, which is a dialogue that is more accurately described as a debate to defend their own beliefs while trying to conquer the other party to submit and

[75]*Ibid.,*p. 216-217.
[76]*Ibid.,*p. 217.

follow her beliefs. In this kind of dialogue, rational arguments were attempted to be put forward but merely in order to maintain existing beliefs.

Fourth, conflictual-dialogue, that is emotional opinion conflicts in which tolerance and rational arguments are no longer contribute proportionately. Each has taken the stance that he is the most correct and the other one is wrong and that wrong one must be hated and despised.

Fifth, reciprocal-sinkretikal i.e. both sides open up and share their thoughts, experiences, and feelings which voluntarily accept and give each other about their experiences.

Sixth, each party does not need to feel or refrain to involve religious issues with other parties. The issue of religion is not necessary dialogued and compared, but placed as belief and way of life respectively to form the good character and society. Both are more concerned with the appreciation and practice of their religion to do good deeds without having uncomfortable feeling with the presence of other religions.[77]

The forms of dialogue that are identified by Azra and Hidayat are still theoretical. The typological contribution of dialogue is very important to be positioned as a base implementation of dialogue in its diverse manifestations. Through contribution of this kind of thinking, the practice of dialogue becomes richer in meaning and always be endeavored to improve the quality and implementation.

[77]Komaruddin Hidayat, "Agama-agama Besar Dunia: Masalah Perkembangan dan Interrelasi", in Komaruddin Hidayat & Ahmad Gaus AF (eds.), *Passing Over: Melintasi Batas Agama,* (Jakarta: Gramedia, 1998), p. 210-211.

D. LEARNING TOLERANCE TO CAK NUR

1. Meaning of Tolerance

Understanding the reality of diversity should not only be limited to the level of discourse, but also must be realized in life in the form of a tolerant attitude and behavior. Tolerance (*tasâmuh*) means the attitude which allows or tolerates disagreement and not rejects the opinions, attitudes, or lifestyles that different from the opinions, attitudes, and lifestyles themselves. Tolerant attitude in the implementation is not only conducted on matters relating to the spiritual and moral aspects of different, but also must be made to the broad aspects, including different ideological and politcal aspects. Discourse of tolerance is usually found in disagreement (*adab al-ikhtilâf*) ethics and in comparative religion. One ethical dissent states that it does not impose the will in the forms and ways that harm others. In comparative religion, for example, there are the principles "for you is your religion and to me is my religion", and "there is no compulsion in religion."[78]

Tolerance and non-violence were born from high self esteem. The key is how the parties perceive themselves and others. If the perception emphasizes more to the negative dimension and less appreciative of others, it is likely to be weak tolerance attitude, or even non-existent. Meanwhile, if the perception of self and others is positive, then tolerant attitude in facing diversity may appear. Tolerance will appear in people who already understand the diversity optimistically-positively. While in theory, the concept of tolerance presupposes the foundation of shared values so that the ideals that religions can coexist in coexistence must be realized.[79]

In line with this notion, Cak Nur asserted:

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[78]Muhamad Ali, *Teologi Pluralis-Multikultural: Menghargai Kemajemukan, Menjalin* Kebersamaan , (Jakarta: Kompas, 2003), p. 147.

[79]Zakiyuddin Baidhawy, *Ambivalensi Agama: Konflik dan Nirkekerasan* (Yogyakarta: LESFI, 2002), p. 17.

> Basically tolerance is a matter of doctrine and the obligation to carry out the teaching. If tolerance resulted in the procedure of the association that "good" between the various different groups, then the results should be understood as "wisdom" or "benefit" of the correct implementation of doctrine. Wisdom or benefit has secondary value, while the primary is the true doctrine. So, as the primary, we should implement and achieve tolerance in the community, although for a particular group - could be for ourselves-the implementation of tolerance consequently may not produce something that is "good".[80]

It is not easy to build a spirit of tolerance and make it happen in everyday life. The word 'tolerance' is easy to say, but has difficulty and complexity of its own when it is implemented, because the reality which is full of diversity, difference, and full of contradictions in life make the efforts to implement tolerance becomes an uneasy agenda. However, for Cak Nur, implement tolerance is a manifestation of the true religion. According to the analysis of Cak Nur, one of the teachings of Islam that is very fundamental is the personal responsibility of man will be in the presence of God. In terms of the consequences of this doctrine is that every person has the right to choose their own way of life and actions. There should be no coercion to others. In fact, any religion should not be imposed on him. These essential human rights then branched into various rights that should not be denied, including the right to express their opinions and thoughts. And, the existence of the right of every person to be heard generate the obligation of others to hear.[81]

Observing the main ideas of Cak Nur about tolerance can be concluded that the tolerance is something that very fundamental in the teachings of Islam. Tolerance that becomes

[80]Nurcholish Madjid, *Cendekiawan dan Religiusitas Masyarakat, Kolom-kolom di Tabloid TEKAD* (Jakarta: TEKAD, 1999), p. 64

[81]*Ibid.,* p. 107.

part of the awareness of citizens will have implications for the mutual respect, appreciate, and understand each other. Peaceful and full of togetherness life can be realized through implication. For CakNur, the significance of developing tolerance in the context of this present life is not entirely new. In fact, the history of Islam actually has a treasure and wealth of tolerance experience.[82] This is not just an apology, but also recognized by many non-Muslim scientists.

The one that is called by Cak Nur has a positive appreciation to the experience of Islamic tolerance is Betrand Russel. Russell - who is known as a very sharp criticism against religions - recognizes tolerance of Islam and states that this tolerance is essentially becomes source of strength of classic Muslims in controlling non-Muslims who form majority in the Islamic countries. Russell, as quoted by Cak Nur, writes:

Religion of the Prophet is a simple monotheism, which is not made complicated by the theology of the Trinity and the incarnation. The Prophet never claimed that he was a God, as well as his followers.... It is the duty of believers to rule the world as much as possible for the sake of Islam, but no one was against the persecution of Christians, Jews, or Zoroaster—"Community Book"(*Ahlal-Kitâb*), thus the term Qur'an to them—i.e. the followers of the teachings of the Scriptures. And, because of their fanaticism are not so conservative then their fighters were able to rule, without much difficulties, the wider population of higher civilization and of foreign nations.[83]

Russell's confession is an affirmation of experience and the importance of tolerance for not only be remembered as historical memories, but also be cultivated widely in social life.

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[82]Nurcholish Madjid, *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah,*# 3rd edition, (Jakarta: Paramadina & Dian Rakyat, 2008), p. 11.

[83]Nurcholish Madjid*, Islam Agama Kemanusiaan, Membangun Tradisi dan Visi Baru Islam Indonesia*, 2nd edition, (Jakarta: Paramadina, 2003), p. 10.

The real benefit of tolerance implementation is the growing of strong independent community because tolerance is one of the principles of civil society. Regarding the relationship between tolerance and civil society, according to CakNur, in the historical record, concept of tolerance in Europe started by "Toleration of Act 1689" in the UK. However, this British tolerance is only occured and applied to the various disunity within the Anglican church, while Catholicism and Unitarianism still regarded as illegal. In the 18th century, tolerance was developed as a result of the indifference to religion, not because of belief in the value of tolerance itself. Moreover, at the time of the French Revolution, religious hatred (through the spirit of laicism and anti-clericalism) was so fiery. So, the character that appeared was not only indifference to religion, but hatred overwhelming him. This is reflected in the expression of Diderot that religion with all its institutions and regulations is the source of all the depravity of society, with the main feature that is no tolerance at all. Consequently, tolerance was developed only as a way (even a procedure) so that people can get out of religion, or religion away from humans.[84]

If the tolerance is expected to bring a blessing, that is a blessing in practice a principle and doctrine of truth, we should not apprehend as in Europe in that past centuries. Tolerance is not only an empty neutralism procedurally, but it is a way of life that is rooted in the teachings of the true religion. CakNur asserted, "Tolerance is not simply a question of the association procedure for harmony, but - more basic than that - is a matter of principles of truth teaching".[85] Tolerance on a more substantial meaning is able to present tangible effect in daily life. When the tolerance is understood merely as a matter of

[84]Nurcholish Madjid, *Cendekiawan,* p. 65.
[85]*Ibid.,*p. 66.

association procedure for the harmony, then the function has not been able actualized in the context of real life.

2. Significance of Tolerance

What is the significance of tolerance in the context of today's life? This question seems simple but actually very fundamental. Tolerance has a high significance. This is because tolerance is a basic requirement to build a harmonious life in the middle of the dynamics of the diversity of life. Without tolerance, various contradictions and conflicts will be difficult to avoid.

Considering such a high significance of tolerance, it's normal to see tolerance becomes topic of concern to scientists. One of them is Cak Nur. According to Cak Nur, the significance of tolerance is not only because tolerance is a mere factual necessity but also supported by various aspects firmly.

A study that was conducted by Cak Nur found various arguments that would affirm the significance of tolerance, which is based on the normative teachings of Islam and also supported by historical evidence. In the early days of development, Islam is admirably able to develop the socio-political influence to areas which at that time was the centers of human civilization. According to Cak Nur, the driving factors of success are Arab Muslims those days offered an alternative system to the people of the liberated areas so that the system can bring the good of all parties. That's what made the arrival of Muslims everywhere always greeted with joy by the people as the savior and liberator. An alternative system is reflected in the various concepts of life that previously unknown in those areas. The concepts, for example, the principle of religious tolerance and freedom of worship, appreciation of other groups' cultural heritage, respect to the legitimate rights of

individuals, more positive attitude towards science, and way of life that is cleaner than superstition, and so on.[86]

A study that was conducted by Cak Nur was quite interesting because the positioning of tolerance is not just as a mere necessity. Arguments which are built by Cak Nur reinforce the significance of tolerance in religious life in the contemporary era. Good tolerance becomes an important effort for the realization of peaceful and harmonious society.

Conflicts occur in people who are weak or even no tolerance. Not only that, attitudes and fanatical intolerance to school or class itself causes the Muslims retreated. Not only because of attitudes that suck the energy community, but also turned the attention of people from more fundamental things and determines the development and progress of civilization.[87]

If we pay attention to tolerance, it is indeed become one determinant aspect in creating harmony among religious believers. However, reality shows that there is tendency from group of Muslims who had developed an exclusive religion pattern. This pattern is socially disadvantaged because exclusive pattern is usually less appreciated against those who are different.

However, Cak Nur invites us to behave wisely. Cak Nur believes that actually harmony and pure teachings of Islam are teachings that promote tolerance, not exclusive. Character and exclusive characteristics are assessed by Cak Nur as something that are not genuine Islam.[88]

Awareness of the significance of tolerance cannot grow by itself. It takes variety of serious effort to grow awareness of the meaning of tolerance and significance in life. Consciousness

[86]*Ibid.,* p. 14; SeeNurcholish Madjid, *Cita-cita Politik Islam Era Reformasi* (Jakarta: Paramadina, 1999), p. 33-34.
[87]Nurcholish Madjid, *Cita-cita Politik Islam,* p. 83.
[88]NurcholishMadjid, *Cendekiawan,* p. 15.

becomes foothold of point of view development which filled with good prejudice, not prejudice, except for the purposes of necessary vigilance in certain circumstances. Based on the optimal-positive humanity view of this kind, each person should be seen to have the potential for being right and good person. Everyone has the right to express opinions and to be heard. For those who listen, willingness to hear requires very important moral basis that is an attitude of humility, in the form of mental readiness to realize and acknowledge ourselves that also has the potential to make mistake. The mistake occurs because human beings are weak.

In connection with this issue, Cak Nur asserts that tolerance can only grow on people who have spirit of openness. Openness is the humility not to feel always right, then the willingness to hear others' opinion to be taken and followed which one is the best. This kind of openness in the scriptures is called as a sign of guidance from Allah and make the relevant classified as very lucky deep minded people (*ulûal-albâb*).[89] Openness is one of the sign that a person obtain guidance from God, while the closed stance until "narrow-chested and tight-chested like people who went to heaven ", is one sign of heresy.[90]

Tolerance framework is not developed by Cak Nur without any rules. Tolerance has obvious characteristics. Tolerance is basically applied on aspects of diversity on the base of awareness and sincerity. Beyond that, tolerance can no longer be maintained. This constancy to hold this principle is not widely known by public. Therefore, many people are surprised when Cak Nur felt so angry at the time he was asked to comment on the behavior of Arswendo with the tabloid *Monitor* shocking in 1990. At that time, Arswendo held poll to find out who are the most famous people in Indonesia. The poll

[89]*Ibid.,*p. 28-29.
[90]Nurcholish Madjid, *Islam Agama Peradaban,* p. 238.

ranked the Prophet Muhammad in the 11th. For Cak Nur, the thing was done by Arswendo is not the area that must be tolerated. Cak Nur said:

I have little right to admit that I have done to develop tolerance. Suddenly, Arswendo interfere with just joking. I feel ignored completely because my friends, who have not agreed with the term of tolerance and so on, would easily say: *Well,* exactly *right,* Cak Nur, that they like that. How can it be tolerated? So, that's pulling the rug out from under your table. Your table rolled, you pull the carpet from under my table.I said that to Jakob Oetama (Chief Editor of *Kompas**).*** So, I am not angry because of the people. I am tired of being misunderstood, maligned, and so on in concern to develop tolerance. But, Arswendo has already disturbing irresponsibly. So, that's not my attitude (presumably Cak Nur was angry about the behavior of Arswendo) accomodation to the people. There was various reaction when Paramadina was established**.** It seems that being slandered is already used by Christians and so on, because we always argue for tolerance. It's heavy, because there is theological foundation. We have developed the foundation to the extent that such person like John Esposito was here to look for my articles to be translated into English. Suddenly, Arswendo just treat them by joking, because he wanted to raise its circulations. How comewe're no tbeing angry?[91]

Cak Nur anger against Arswendo shows that what was done by tabloid leader of *Monitor was* not based on the awareness and sincerity, but based on the jokes and business interests. Under these conditions, Cak Nur firmly chose non-tolerant attitude. In connection with the case experienced by

[91]Nurcholish Madjid*, Dialog Keterbukaan,Artikulasi Nilai Islam dalam Wacana Sosial Politik Kontemporer* (Jakarta: Paramadina, 1998), p. 49-50.

ArswendoAtmowiloto, according to the version of Masdar F. Masudi, Arswendo has made faux pas that invites religious primordial sentiments so that it's normal that Cak Nur was furious. Borrowing the language of Cak Nur, Arswendo's behaviour had dispelled the business he started to diluted the religious exclusivism attitudes, especially among Muslims.[92] What was done by Arswendo has damaged CakNur's pilot project in building social life difficultly. With this framework, it can be understood why CakNur got angry against Arswendo.

3. Arguments of Tolerance

Cak Nur firmness to develop tolerance, although obtaining lots of rejection and criticism, actually was built on the basis of well-established argument. Tolerance that is believed by Cak Nur is a part of an attitude of openness. Openness is the consequence of humanity, vision that sees human beings positively and optimistically. That is, the view that human beings are basically good, until proven otherwise. Personal crime of human is not something that naturally comes from selfhood, but as result of external influences of wrong cultural pattern, which is passed mainly by parents to children. Therefore, every child was born in the holy state of origin, but his parents made him deviate from the original sanctity.

The teachings of the holy humanitarian brings consequence that we have to look at fellow human being optimally and positively, by applying good prejudice, not bad prejudice, except for the purposes of necessary vigilance. Fraternity connection among human being will be made up, i.e., if the community is not have too much prejudice as result of negative and pessimistic view of the human being. Based on an

[92]Masdar F. Mas'udi,"Ide Pembaharuan Cak Nur di Mata Orang Pesantren",inSukandi A.K. (ed.), *Prof. Dr. Nurcholish Madjid, Jejak Pemikiran dari Pembaharu sampai Guru Bangsa*,2nd edition, (Yogyakarta: Pustaka Pelajar, 2003), p. 156.

optimistic-positive view of humanity, Cak Nur suggested that we look at every person has the potential for being right and good person. Because of that reason, every person has the right to express opinions and to be heard. For those who listen, willingness to hear requires moral basis which is very important, that is an attitude of humility, in the form of mental readiness to recognize and acknowledge that ourselves always have potential for making mistakes. Openness is the humility not to feel always right, then the willingness to hear what others to be taken and followed the best ones. Such kind of openness is mentioned in Scripture as a sign of God's guidance, and made the relevant classified as deep minded people (*ulul-albab*), which is very lucky.[93]

The existence of openness reflects a mature personality. Openness does not mean that it is without critical attitude. Open attitude to fellow human beings, in the depths of the spirit of mutual respect, but not regardless the critical attitude, is an indication of the presence of God's instructions. Critical attitude underlying this openness is consequential side of faith, because it is a continuation of absolute attitude that is only addressed to God, and relativity to everything other than God. So, for the sake of his own responsibility, one should follow something, only if he understood through critical ways.[94]

Referring to the condition of our pluralistic society, an understanding attitude to others is necessary so that people do not become monolithic. Moreover, the plurality of society has become the decree of God and His *design* to mankind. So, there is no single community, monolithic, equal, and congruent in all respects. [101] Islam itself is a religion which stresses the importance of respect for human beings. This can be seen from its teachings that were very accommodative to the values of

[93]Nurcholish Madjid, *Cita-cita Politik Islam,* p. 176-178.

[94]Budhy Munawar-Rachman, "Kata Pengantar", in Nurcholish Madjid, *Cita-cita Politik Islam, Era Reformasi* (Jakarta: Paramadina, 1999), p. xxxiv.

humanity. One form of elaboration of human values is sincere confession of the equality and human unity. All human beings are basically the same and come from one source, namely God. The problems of arising the various differences in many aspects, is logical consequence of the various aspects development in life.

Cak Nur is very consistent with his idea about *al-musâwah*or equality among human beings. High or low level of human is only determined by the level of piety, not of other factors. This principle is described in Scripture as a continuation of the explanation about principles of brotherhood among the faithful. According to this principle, there is a close connecting structure between the two. It is logical when Cak Nur wants the teaching of fraternity that based on faith (*ukhuwwah Islâmiyyah*) should be forwarded to the teaching of fraternity based on humanity (*ukhuwwah Insâniyyah*). According to Cak Nur, the summary of all religious information regarding the idea of human equality should give result to solid conclusion that the orientation of the higher life, that gain more God's approval is which focused on the qualitative aspects of life, rather than on quantitative aspects. It means that the pattern of life of high value is not based on the extent of the offspring (and wealth), but it is oriented to personal appearance that benefit as much as possible to fellow human beings and fellow creatures (good deeds in the broadest sense) with the ultimate goal is God's blessing and favor, that is done for the sake of righteousness (*al-Haqq*).[95]

Emancipation of human dignity and prestige as a reflection of monotheism or belief in God has significant impact on the realization of the pattern of human relations in the spirit of egalitarianism. For every precious human person as a

[95]Nurcholish Madjid, *Masyarakat Religius,Membumikan Nilai-nilai Islam dalam Kehidupan Masyarakat*, 3rd edition, (Jakarta: Paramadina, 2004), p. 102.

creature of God who is directly responsible to him, none of them are justified to deny rights of other person.[96]Tolerance and pluralism are no other but the manifestation of the "bond of civility", in the sense that each individual or group, in an environment of greater social interaction, has willingness to look at others with respect, no matter how much difference is there, without imposing their desire, opinion, or their own point of view.[97] The logic of tolerance, especially harmony, is mutual understanding and appreciation, which contain the logic of intersection, though, of course, limited to matters of principle only. Detailed matters, such as symbolic expressions and formalistic, of course are difficult to be met. Each religion, even actually each intern groups of certain religion themselves, has their idiom which is unique and esoteric, which "applies only internally". Therefore, intervention by an adherent of the religion in the sense of one's sanctity of another religion is irrational and absurd.

The adherents of different scripture equally worship God Almighty and equally surrender to Him. Cak Nur explained that in the context of the Koran, the adherents of other scriptures are the Jews and the Christians. But the Prophet, and the Sahaba, then forwarded by the scholars, from the classic to the modern, imposing the conditions for people of other faiths such as the followers of Zoroastrianism, Hinduism, Buddhism, Confucianism, Shintoism, and others. Therefore, God has sent messengers to every nation or people, that is the teachers of truth or wisdom. Most of the messengers were announced in the Qur'an and some were not.

This kind of opinion is rarely raised by Islamic thinkers. However, Cak Nur expressed his opinion by having variety of arguments, including by quoting the opinion from Rashid Rida in his book, *Tafsîr al-Manâr*six volume, which says, "It is shown

[96]Nurcholish Madjid, *Islam, Doktrin, dan Peradaban*, p. 103.
[97]Nurcholish Madjid*, Cita-cita Politik Islam*, p. 179-180.

that the Qur'an mentions the adherents of previous religions, the Sabians, and Zoroastrians, and does not mention the Brahma (Hindu), Buddha and the followers of Confucius as the Sabians and Zoroastrians are known by the Arabs who became the objective of Qur'an at first, because the Sabians and the Zoroastrians are adjacent to them in Iraq and Bahrain, and they (the Arabs) have not traveled to India, Japan, and China so that they know who are the other groups. And the goal of holy verse has been achieved by mentioning recognized religions (by the Arabs), so that the making of unknown feeling statement is not needed (*Igrâb*) by mentioning unknown group by people who become objective of talks at the descent time of Koran, that are adherents of other religions. And after that, it is no doubt for them (Arabs) who becomes address of talks (revelation) that God will also make judgment between the Brahma, Buddha, and others.[98]

Cak Nur further explained that even though it is in case we know for sure that someone worships the object that should, have not been worshiped, not God Almighty, we are still forbidden to act disrespectful towards them. Because according to the Koran, such an attitude will make them turn to apply disrespectful to God Almighty, just because of the encouragement of hostility and without adequate knowledge. Good profane association should still be maintained against them, and here the adage is applied, "for you are your religion and to me is my religion". This expression, said CakNur, is not a statement without care and despair, but because of the awareness that religion cannot be enforced, and that every person, regardless of what religion, still should be respected as human the fellow creatures of God.[99] This view clearly shows how Cak Nur's view against those who have different belief.

[98]Nurcholish Madjid, *Islam Agama Kemanusiaan,* p. 94.
[99]*Ibid.,*p. 92.

4. Frame of Pluralism

In practical framework, Cak Nur mind about tolerance in the frame of religious pluralism presupposes Islam as a religion which appears to offer cultural, productive, and constructive which brings good for all. Forming this kind of Islam cannot be done by just promoting tolerance within the conceptual framework alone. According to Cak Nur, there are some practical things that can be done. *First,* what is meant by the cultural offer does not merely refer to narrow things and partisan such as politics and ideology only. But, cultural in a format that covers everything is the main requirement. *Second,* it means to be responsive to the challenges of the time. Actually there is no end of the journey, but constantly. And, in the form of reality is how we present Islam that is responsive to the challenges of the times. Because, when we do flashback, the products of the most creative of Islam were finally the response of the challenges of the times. *Third,* should be the result of dialogue with the demands of space and time. Such as for Indonesia, it should be a dialogue with Indonesia's striving. Therefore, we say that there is a sort of equality, if it is not a unity, among all of Islam's and to the Indonesian's. This does not mean to claim Indonesia exclusively, but solely based on the fact that the Indonesian largely admitted as Muslim. That means that there is potential to discover Islam-inspired cultural basis.[100]

Internal relativism becomes a crutch for the emergence of Islam that has tolerance and cultural offer. What is meant by the internal relativism is the Muslims should not be looked at each other in patterns of absolutes. In fact, we can make extension to other factions, to other religions, which is the existence of doctrine in Islam that other religions have the right to life, even to be protected. However, Cak Nur stressed that it does not mean the recognition that other religions were

[100]Nurcholish Madjid, *Dialog Keterbukaan,* p. 30.

correct**,** as often be blown by people that all religions are correct. But, the question is the recognition of the right of every religion to exist in a tolerant social relation, appreciate one another, mutual trust, respect, and so on.

Indonesia itself had an interesting experience with regard to tolerance. One of the factors is Pancasila. However, the effect of this Pancasila should be understood objectively because:

When people say religious tolerance in Indonesia occurred caused by Pancasila, it might be true. But why Pancasila can bear a positive tolerance attitude towards religions, it is actually because the majority of Indonesian is Muslim. Because if this is reversed, for example, the Islamic is minority here, we can see what is happening in the Philippines, Thailand and so on ie no tolerance. So, Islam and tolerance was already an organic unity. In political rhetoric, people may just say so, we have the religious tolerance because of Pancasila. But if we go to the Middle East, Egypt, Syria, Iraq, they are much better trained to coexist with other religions, the non-Muslims. Much better trained. Because it is a policy of the early caliph. Therefore, there are many Christians in Egypt until now, in Syria—which is also the center of Islam—Islam is only 80 percent, meaning that 20 percent of them are still not Muslim, and it was never be an obstacle. Actually there are apparent matters: Is it true that we are more tolerant than the Arabs. If I say, the Arabs were disrupted due to the complexity facing the West. Mainly due to the very bitter historical reality, that is the imposition of Israel. Therefore, if we are now talking about Islamic pluralism, it is actually not something new. There are lots of citations which we can create from the experts, for example concerning Islamic Spain. Islamic Spain was actually Spanish of three religions. Islamic ruling, which took the initiative, is Islam, but who share and who support cultural

patterns of Islamic Spain are the Christians, the Jews, with the same rights and free association.

So, Spain of three religions is Spain with three religions: Islam, Judaism, and Christianity. Just right after Spain of three religions, réconqesta was happened, Muslims and Jews were cleaned, and eventually became Catholic only. And, Spain of multi religions as it was praised by the likes of Ibn Taymiyyah. Not to mention if we get back to the rather normative things that human society is plural.[101]

Important aspect to be developed as manifestation of the innovation agenda developed by Cak Nur is to develop ideas of openness, which is strongly associated with a very important principle, that a person must always be willing to listen to the opinions of others with an open heart. Especially, it is mentioned in Scripture that openness is an indication of the guidance of God. And, because "a must to listen" is a side that requires the other side, namely the "right to speak", then a combination of the two will produce the principle of deliberation in the spirit of giving and receiving, enjoin about the truth, and enjoin on fortitude to uphold the truth.[102] The interesting fact, tolerance was assessed by Cak Nur as one of the unique attitude of Islam in interreligious relations. Other unique attitudes are freedom, openness, fittingness, justice, and fairness (fairness*)*.[103]

Tolerance, as Nurcholish Madjid's thought, has an important role to be reconstructed in the context of pluralistic Indonesian society. Life with high degree of pluralism like Indonesia requires serious efforts and creative in managing it. if the effort is not serious and creative, the diversity in the various fields of life is prone of conflict to occur.

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[101] *Ibid.,*p. 31.
[102] Nurcholish Madjid, *Islam Agama Kemanusiaan,* p. 64.
[103] Nurcholish Madjid, *Islam, Doktrin, dan Peradaban*, p. 179.

Experience of the various conflicts should bring us all to perform variety of efforts, both at the level of thought and action, to grow the awareness of diversity. In this perspective, Nurcholis Madjid's thought about tolerance find its point of significance.

E. MANAGING CONFLICT IN EFFORT BUILDING CONCORD

1. Definition

Life is always full of dynamics. Not only in the lives of individuals, is the social life also very dynamic. In the dynamics suggests the transformation, either for the better or worse. Readiness to face the changes will have implications on the ability to appreciate the changes that occur. Conflict occurs because—one of them—the the inability to accept and deal with changes that occur.

There are many studies that have been done about the conflict. Sociology enters the conflict as part of a social process that dissociative. According to Siti Norma, conflict is a social process that takes place with the involvement of people or groups who challenge each other with threats of violence. In its extreme, the conflict took place not just for survival and existence (so is defensive), but also aims to level the existence annihilation another person or group which is seen as an opponent or rival.[104]

Anyone, whether individual or social, in fact essentially want a safe life, serene, peaceful, and harmonious. But the reality of life is often just the opposite. Conflict—in its various manifestations—often becomes inseparable part of life.

[104] Siti Norma, "Proses Sosial", dalam J. Dwi Narwoko dan Bagong Suyanto (eds.), *Sosiologi Teks Pengantar dan Terapan,* 2nd edition,(Jakarta: Kencana, 2006), p. 68.

What are the causes of the conflict? Casuistry. Yes, there is a triggering factor that can be used as a basis for generalizing the conflict. It could be a factor to trigger conflict in a region, but not for other areas. And so on.

Among the aspects that are often associated with conflict is religious. In connection with the assumption of this kind, is expressly rejected by Mas'udi. He stated that the main factor of the conflict is not a religion. Religions are merely secondary or even tertiary which is drawn to harden.[105]

If the conflict has not occurred, then the essential thing to do is how to prevent the conflict not to occur. Various factors that potentially as triggers must be well managed so as not to cause conflict. But if the conflict has occurred, the essential thing to do is how the conflict immediately terminated. The conflict does not benefit anyone. In addition, the search is done positive dimensions of the conflict that has occurred.

2. Theory

Conflict that occurred in many places has become a concern to many people, including scientists. Scientists study gave birth to a variety of ideas, one of which is about the conflict theory. Conflict theory is more focused analysis of the origin of the creation of a rule or social order. This theory does not aim to analyze the origin of the occurrence of violations of the rules or background someone misbehaving. Conflict perspective emphasizes the pluralistic nature of society and the distribution of power imbalance that occurs between different groups. Because of the power possessed by elite groups, the groups also have the power to create laws, especially laws that can serve their interests. In that regard, the conflict perspective to understand society as groups with

[105] Masdar Farid Mas'udi, "Agama dalam Konflik Sosial", in M. Imdadun Rahmat (et.al.), *Islam Pribumi, Mendialogkan Agama Membaca Realitas* (Jakarta: Erlangga, 2003), p. 136.

competing interests and will tend to be conflicting. Through the competition, then the groups with excess power will create laws and rules that guarantee their interests won.[106]

This unequal relationship seen between the West with third world countries, which generally consists of the Islamic countries. Reality has become one of the drivers of the birth of the theory of conflict. In view of this theory, poverty prevalent in the third world is the result of the process of effortist development in the Western world. The poverty experienced by most of humanity is a "scapegoat" of the triumph of effortist society. Developing countries rang wipe was used as a dairy for Western countries that effortist. Therefore, the theory, as voiced by Randall Collins, Dahrendorf, and John Galtung says that if developing countries want to move forward, it must be able to let go and break with effortist countries.

If explored further, this proposal is actually quite nice. But at the level of implementation is clearly not easy. Octopus effortism has entered into various aspects of the lives of people living in third world countries so as to escape from the snare of effortism is almost impossible. Such realities have an impact on the existence of conflict theory. Judging from the comparative aspects of social theories that other, real conflict theory is not too strong. However, this theory gets an extensive support, especially among young intellectuals among developing countries, as well as the West itself. One factor that empowers the analysis of this theory is considered appropriate for revealing of poverty in third world countries. For example, the development of education is only a beginning of a process of

[106] Tuti Budirahayu, "Perilaku Menyimpang", dalam J. Dwi Narwoko dan Bagong Suyanto (eds.), *Sosiologi Teks Pengantar dan Terapan,* 2nd edition,(Jakarta: Kencana, 2006), p. 117.

social stratification which tends to reinforce the position that has the privilege.[107]

Conflict theory has several assumptions, for example: *first,* as a human being living creature has a number of the most basic interests that they want and they are trying to get these interests. *Second,* the power gain emphasis as the center of social relations. Power is not just something that is rare, and is not divided evenly, so it is a source of conflict, but also on the strength of coercive nature. *Thirdly,* ideology and values are seen as a weapon that is used by different groups and may reverse to pursue their own interests. Ideology and value is not a means to achieve integration and develop the identity of a nation at all.[108]

According to Turner, the theory of conflict rooted Karl Marx's and Karl Weber's though. Karl Marx put forward some propositions: *first,* increasingly unequal distribution of income, the greater the conflict of interest between the upper and lower groups. *Secondly,* under the group will be more aware of their mutual interests, the harder they are to question the validity of the system of the division of the existing income. *Third,* greater awareness of the interests of their group and their harder questions on the validity of the income distribution system, the more likely they are to work together to create conflicts facing the groups empowers the system. *Fourth,* the stronger the unity of ideology under the group members and the stronger the structure of their political leadership, the greater the likelihood of polarization existing system to occur.*Fifth,* the wider the polarization makes the conflict harder to occur. *Sixth,* the harder the existing conflict, the greater the structural changes that occur in the system and

[107] Zamroni, *Pengantar Pengembangan Teori Sosial,* (Yogyakarta: Tiara Wacana, 1992), p. 30.

[108] Ibid.

the more extensive the smoothing process of economical sources.[109]

If we look at the major influence on conflict theory mo our own, then we will get that they are located on the first pok clogs, will discuss the theory of conflict as Mahzab Frankfurt theorists and C. Wright Mills, the most heavily influenced by Karl Marx. In the two groups in which we will discuss Ralf Dahrendorf, Lewis Coser darn Randal Collins, the influence of Marx is still visible; but the continuity of the most important is the writings of Max Weber. Apparently, some theorists of conflict, Randal Collins is one of the experts who work very thought provoking today. Randal Collins uses conflict theory to analyze the development of today's society. He did a lot of research theories Kepen conflict in relation to the interests of the people. Assuming that the people at large as in the individual to always want to have certain things, namely, riches, to power, and prestige. In an effort to have things above, no individuals who want to lose voluntarily. Based on this in society will always exist a social conflict. Plus, because of the power and achievement is a rare commodity, while power and achievement is closely related to wealth, then each individual always wants to get a piece more wealth than that of others. Conflicts that arise as a result of the seizure of wealth, power, and prestige may occur in per Haggai form. The most terrible is the conflict in the form of physical violence.[110]

Conflict theory has a function as a means to read and understand the reality of conflict is often the case. Through the theory can be analyzed on the nature of the conflict, the factors are the cause, and solutions that can be done. Regardless of the criticism and the weakness of the theory, its ability to help

[109] Jonatan H. Turner, *The Structure of Sosiological Theory* (Chicago ILL: The Dorsey Press, 1984), p. 129; compare with Anthony Brewer, *KajianKritis Das Kapital Karl Marx,* trans. Joebaae Ajoeb (Jakarta: Teplok Press, 1999).

[110] Zamroni, *Pengantar,* p. 32.

'read' the conflict is an important contribution that should be appreciated.

3. Cause

Conflict can occur anywhere and anytime, from the family level to the state level. History and reality gives us information about how a conflict can occur and are manifested in various forms. Sometimes the conflict is an accumulation of various factors occur in the long term, and sometimes also occur suddenly without any predictable.

Analyzing the real conflict is not an easy job. No analysis of generalists that can be applied in any conflict. A conflict is essentially casuistry. One phenomenon could be the cause or trigger of conflict, while in other places do not. Therefore, the causes of which the authors have described in this section can be read partially or casuistry, but it is not impossible that these factors were intertwined into a joint cause.

Some of the factors that trigger the onset of the conflict, among others, are: *first,* poverty. Poverty is an object of study and research topics that were never completely covered. Throughout human history, poverty is always an issue along with the constantly discussed. Government wherever and whenever is always face this problem. Distinguishing aspect is the quantity and quality of poverty itself. Therefore, a rule is successful—one of them –if they can improve people's lives they lead better.

Poverty, according to Eko Prasetyo with quote from Amartya Sen, is not because they (the poor) do not have the goods, but they are a small space capabilities. In other words, people are poor because they cannot do something, not because they do not have something.[111]

[111] Eko Prasetyo, *Demokrasi,* p. 13.

Yusuf Qaradawi wrote a book about poverty. In essence, poverty was understood in various ways. Mapping of Qaradawi find that there are five groups, namely: (1) cult poverty group; (2) jabariyah group; (3) individual kindness caller groups; (4) effortism; and (5) socialism-Marx. Each group gets the discussion and criticism of Qaradawi. The interesting aspect is the offer of a means of poverty alleviation, namely: (1) work; (2) a guarantee of family life that is capable of; (3) charity; (4) Islam cash collateral with a variety of sources; (5) the rights other than charity; and (6) charity voluntary and individual virtues.[112]

There are many factors that cause poverty. Some experts divide it into two causes of poverty, namely external factors and internal factors. Parni Hadi is explicitly to corruption as the greatest cause of poverty.[113] Corruption in large quantities because the budget that should be used to improve the welfare of the people belongs to unlawful corrupts. The implication, poverty is increasing.

Viewed from the perspective of conflict, poverty turns out to be one of the triggers for conflict. Poor people are outcasts in the competition of life. They do not have the bargaining power and competitiveness to win the competition lives. They are the ones who lose. These conditions, in reality turned out to have contributed to trigger conflict. Few there are trigger factors; conflict is so easy to happen.

Let us observe the phenomenon of conflict. Conflict is more common in poor communities. While prosperous society, fewer chances of conflict. The orientation of the poor lives in

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[112] Yusuf Qaradhawi, *Teologi Kemiskinan, Doktrin Dasar dan Solusi Islam atas Problem Kemiskinan,* trans. A. Maimun Syamsuddin dan A. Wahid Hasan (Yogyakarta: Mitra Pustaka, 2002).

[113] ParniHadi, "Media and Warfare Against Corruption", *Makalah,* The 3th International Islamic Conference on Media: Media and Social Responsibility, Shangrila Hotel Jakarta, 4 December 2013, p. 5.

different prosperous society. Poor people tend to use violence because it has no choice but to address the realities of life are dark. While prosperous society prefers rational solution. Poverty, therefore, has led the community in the life of a very close with disappointment, or despair so that they become very sensitive, irritable, and easily triggered to the conflict.[114]

Second, state repression. State seems to have a close relationship with violence. This is mainly because the state does have an element that allows the use of violence. The violence is done to deal with the power or exponent destabilizing. Countries that follow develop mentalism - including Indonesia - resulted the get rid of basic problems of humanity. In the name of development and economic growth, all things considered barriers will be removed through a variety of ways. State violence and become one of the important elements in order to support the success of development.[115]

Violence is not able to resolve the issue to its roots. In the short term, may be the issue is resolved. But in the long term, violence is done to save potential for revenge. Violence perpetrated by the state will provide the collective memory of the negative in the long run. Moreover, if the ongoing violence is massively and in the long term when there is a chance for revenge, the victims of violence will also do the same as they've ever experienced. Thus, any violence would generate violence. And so on.

Third, the group ego. Claiming to be the most correct is important, especially when it comes to religion or belief. The problem is when recognition was accompanied by the coercion of others. Road coercion in the short term may make other

[114] Abd. A'la, *Pembaruan Pesantren* (Yogyakarta: LKiS, 2007), p. 62.

[115] Muhammad AS Hikam, "Kekerasan Negara, Militer, dan Budaya Politik dalam Ideologisasi Pembangunan di Indonesia", in Ahmad Suaedy (ed.), *Kekerasan dalam Perspektif Pesantren* (Jakarta: Grasindo, 2000), p. 120.

people will follow what we want. But in the long run, this kind of way is clearly not effective. Instead it will give birth to a prolonged historical revenge.

According to Ahmad Qodri A. Azizy, the force is a form of injustice. Every individual has the freedom to perform their rights. However, the freedom that does not to interfere with the freedom of others. One cannot argue the freedom to do things that harm or hinder the realization of the freedom of others.[116]

Fourth, the inability of the community to address critical issues. The real issue is always there and become inseparable part of life. Facing the problem requires maturity, knowledge, and wisdom. Not a few people or groups of people who face problems reactively. Reactive attitude which often carries implications counterproductive. In many cases, it becomes a trigger reactive attitude to violence. They are easily provoked and easily engineered.[117]

Fifth, globalization. Globalization has become a reality of life that is impossible to avoid. He has been there and become inseparable part of life. Even now there is a kind of human dependence on globalization with all its products. Although globalization has now become inseparable part of human life, but who also realized together with the fact that globalization is not only present a positive aspect, but also had a negative impact. Belong to the negative impact of this is the emergence of conflict. Globalization is a system that favors the powerful, especially multinationals from developed countries. In addition, the globalization system also shows that developed countries use the dictum of the free market (as an intrinsic part

[116] Ahmad Qodri A. Azizy, *Islam dan Permasalahan Sosial, Mencari Jalan Keluar* (Yogyakarta: LKiS, 2000), p. 182.

[117] Abd. A'la, *Pembaruan,* p. 94.

of globalization) to dominate the world economy and do not really have the intention to practice free market.[118]

Of course, there are not only the five aspects that triggered the conflict. When examined, there are many more aspects of the opportunities for conflict. Simple inventory by the author is at least provide a brief perspective on the factors that trigger conflict.

If there are factors triggering the anticipation and the solution is to minimize—if not eliminate altogether possible—so that conflicts do not occur, or at least reduced. Through this kind of way is expected that no or reduced from the destructive effects of the conflict.

4. Solutions

In connection with the effort to provide a solution, there are some important things to think about. This endeavor compiled with reference to factors such as exposure to the above causes. Based on this, the offer of the solution is: *first,* the public welfare. This solution is the antithesis of the first causal factor, namely poverty. Improve people's welfare was not an easy job. The main challenges faced by governments everywhere are how to improve the welfare of the people he leads. A leadership is considered successful if it is able to improve the welfare of the people he leads.

Second, the reorientation of the role of the state. Violence which is run by the state is actually a boomerang. When the power of the state is already not too strong, it would appear that could endanger the strength of opponents of state power itself. History proves that the government tyrants who use violence will not last long. Moreover, such a government is

[118] Hira Jamtani, "Perjalanan Kesepakatan Perdagangan Dunia: Alat Globalisasi untuk Menundukkan Dunia Ketiga", in *Jurnal Wacana* (5th edition, 2nd year, 2000), p. 68.

also prone to generating conflict between the citizens they lead.

Business rule execution state should base on some basic functions, namely: (1) carry out the order (*law and order*); to achieve common goals and prevent clashes in the community, then the state should carry out enforcement. And it can be said that the state acts as a "stabilizer". But do not get carried controlling dictator. Publisher done in the corridors of stability, not oppressive. (2) to promote the welfare and prosperity of its people. This function is very important for all countries. (3) Defense; it is necessary to keep the possibility of an attack from outside. For the country equipped with a means of defense. (4) Enforce justice; this is done through the court bodies.[119]

Third, build awareness for a variety of diversity in the group. Diversity is a reality that cannot be avoided. He has been there and become an integral part of life. An important aspect that should be cultivated to avoid conflicts is to foster understanding and awareness to address diversity in a positive-constructive. Through this manner is expected to further enrich the diversity of life.

One effective way to build this awareness is through pluralist religious education. Pluralist religious education is the education model that emphasizes the moral values such as compassion, love, mutual help, tolerance, tolerance, kindness, respect differing opinions, and attitudes of the other noble humanity. Text is taught in religious education must be updated and adapted to the development of science and age. This pluralist religious education, according Fanani, an urgent

[119] A. Ubaidillah, dkk., *Pendidikan Kewargaan: Demokrasi, HAM & Masyarakat Madani* (Jakarta: IAIN Jakarta Press, 2000), p. 55.

need for a process to address and resolve conflicts in the name of religion that often occur.[120]

Fourth, community empowerment. Community empowerment can be done through many ways.[121] One way is through education. Education that can empower the community is a model of education that is designed with the right paradigm. This perspective sees any educational effort to transform the relationship between the facilitator and participant education. In order to carry out the transformation of any educational endeavor, necessary structural analysis and positioning of pro-education and training locations in the structure. Without a clear vision and siding, every effort is indeed difficult education institutions are expected to be critical towards change. Education and training efforts also need to identify strategic issues and set the vision and mandate as an educational movement. Without taking sides, vision, analysis, and a clear mandate, the process of education is part of *the status quo,* and perpetuates injustice.[122]

Fifth, creative-constructive response. Globalization is a phenomenon that has bypass into the various facets of life. Today almost no longer dimension of life that is not touched by the effects of globalization. Globalization really depends on who is using it and for what purpose, and the purpose to which it is used. The main point is competition. According Azizy, this includes competition in the face of law of the jungle, when cultural or religious values collide and compete with the values of other cultures or religions. Which one will be defeated by

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120 Ahmad Fuad Fanani, *Islam Mazhab Kritis, Menggagas Keberagamaan Liberatif* (Jakarta: Kompas, 2004), p. 13; See Ngainun Naim & Achmad Sauqi, *Pendidikan Multikultural, Konsep dan Aplikasi,* 4th edition,(Yogyakarta: Ar-Ruzz Media, 2012).

121 Bambang Ismawan, *Pemberdayaan Orang Miskin, Refleksi Seorang Pegiat LSM* (Jakarta: Puspa Swara, 2000).

122 Toto Rahardjo, et.al., (eds.), *Pendidikan Popular, Membangun Kesadaran Kritis,* 2nd edition,(Yogyakarta: Insist Press, 2005), p. 33.

another, or the new value will appear as the antithesis or synthesis of conflicting values or the competition. When competition was related to cultural or religious values, then the mentality of preparation becomes very important.[123]

There are many strategic steps in the preparation of the mentality of the people who do. Gratitude offers several steps in accordance with the ideals of the Prophet Muhammad, namely: (1) strengthen our religious morals. All our behavior imbued with the spirit of the Qur'an and Sunnah. That way we will survive this world and hereafter. (2) Trying to make ourselves as human beings ideal or perfect man. Ideal man is liberated man, the man wheeling, not much desire, creative, able to express themselves and their talents in an act of creation without force, both at work and intellectual activity or art, or in relationships and friendships. (3) Trying to make religiosity we have a dynamic relationship with globalization, which is expected to be able to sustain globalization and increasing religiosity. Religiosity most pure and genuine cultural dimension is intrinsic or *cultural consummator,* namely the attitude that sees religious belief or faith as an end in itself, and which give rise to feelings of Courant because of intrinsic value. (4) Trying to make ourselves as human beings are powerless and has two dimensions, namely physical and spiritual. (5) Makes the theoretical faith into faith appreciation. (6) In staring industrialization (and globalization) is to raise awareness of its own, public awareness, community awareness, human consciousness, and consciousness of the world.[124]

Bids Azizy theoretical and application of Gratitude is an alternative among the various options strategies for coping

[123] A. Qodri Azizy, *Melawan Globalisasi: Reinterpretasi Ajaran Islam, Persiapan SDM, dan Terciptanya Masyarakat Madani* (Yogyakarta: Pustaka Pelajar, 2003), p. 33.

[124] M. Amin Syukur, *Tasawuf Sosial* (Yogyakarta: Pustaka Pelajar, 2004), p. 108-110.

with globalization. This choice was more than just condemn the actual negative effects of globalization or just drifting in the current globalization without considering the positive-negative dimension comprehensively.

5. Manage

The real conflict is always close to life. This is because life is colored with various forms of difference. The differences are in the realm of ideas to the practical area. Conflict occurs when a person or group of people find discrepancies between ideals with the reality of the concept are then faced with the same conditions experienced by others. When a sight met with another different view, if there is no tolerance, will fall on the greatest likelihood of conflict.

If it is possible to do various endeavor to prevent it, then it must be done immediately strategic steps to prevent it. Otherwise, the conflict will be detrimental to all parties. It seemed no one benefited from a conflict. If used win-loss standpoint, it seems both will be at a disadvantage, both winners and losers.

When a conflict has occurred, an important step that should be done is how to manage the conflict to immediately end. Various strategic measures should be considered taking into account various aspects in a comprehensive manner. Perspective comprehensive solution is not easy to be made. Precisely because it is not easy then takes a more serious effort to resolve the conflict.

Conflict itself is actually not always having a negative impact. There are positive aspects to be learned. These positive aspects can be found if the reconstruction is based on a clear mind, calm, objective, and consider the benefit widely. Negative perspective seems to be difficult to see that the phenomenon of conflict there is a positive dimension to be learned.

A scientist who said that there are positive aspects to be taken from a conflict is Lewis Coser. As quoted Sarapung, Coser says there are three positive functions of conflict. *First,* the conflict situation will improve the internal cohesion of the groups involved. *Second,* conflict situations are able to create and maintain a balance of power between groups. *Third,* able to create associations and coalitions new.[125]

Siti Norma also stated that even if often takes place with hard and sharp, processes of conflict often has positive consequences for society. Conflicts that took place in the discussion, for example, will clearly superior, while the thoughts that are less examined properly will be excluded.

One positive result of another is increasing internal solidarity and a sense of *in-group* of a group. If there is a conflict between groups, solidarity among members in each group will increase once. Solidarity in a group, which in normal circumstances are difficult to develop, will directly increase rapidly to conflict with outsiders.[126]

Although it has a positive side, the conflict also has many negative aspects. Reality shows that conflicts are allowed or not managed properly will bring destructive impact on individuals, groups, and institutions. Let the conflict continue to occur is clearly not a wise attitude. But resolving conflicts is not easy and simple work. There are many things to be considered before the conflict resolution measures taken. For if steps are not selected, rather than solve the problem but even more aggravating the conflict.

Mohsen Jamil offers several models of conflict regulation. *First,* partition, namely the strict separation

[125] Elga Sarapung, "Kata Pengantar", in Budi S. Tanuwibowo, dkk., *Pluralisme, Konflik, dan Perdamaian: Studi Bersama Antar-Iman* (Yogyakarta: Institut DIAN/Interfidei and The Asia Foundation, 2002), p. xvi.

[126] Siti Norma, "Proses Sosial", p. 69.

between the ethnic with other ethnic. This model is rarely used and this is only possible if an ethnic really live apart from the line of demarcation country.

Second, the model of domination, namely the ethnic dominance against other ethnicities, usually through violence or discriminatory action. This model is based on the assumption of an end to violence as an alternative to more violence.

Third, through the process of assimilation. This model is refined and advanced forms of both models are done naturally.

Fourth, through the consolidation models. This model recognizes the existence of any differences that exist and try to harmonize the differences. In this model the majority is not decisive in many ways, but the various provisions decided by consensus and compromise.

Fifth, have a similarity with the four models, namely the recognition of all ethnicities, but has no connection with the things that are political. This model is called syncretism. Countries in this case trying to accommodate and express various differences and consider all ethnicities have the same position in a fair and necessary.[127]

Within the framework of effort to solve conflicts, Qomar stated that one of the important considerations is the presence of peacemakers. Arbitrator is to bridge the communication and bring conflicting parties together to end a conflict that has occurred. The role of peacemaker is very strategic because it is less likely the conflicting parties took the initiative to solve it. Moreover, if the conflict is already latent and widened concerning various aspects of life, then it is likely the solution is more complicated and requires more mature consideration.

[127] Muhsin Jamil, *Membongkar Mitos Menegakkan Nalar, Pergulatan Islam Liberal Versus Islam Literal* (Yogyakarta: Pustaka Pelajar, 2005), p. 178-179.

In connection with the strategy of resolving conflict, an arbitrator must consider several strategic aspects that will be taken. As explained Qomar, there are some things to consider. *First,* regarding the conflict actors willingness to resolve the conflicts, the level of seriousness of implementation, which fuels the existence of a third party or provoke. In terms of willingness, sometimes actors willed conflict to solve the problem, but there are times when only one party that is willing to solve problems completely. This variation occurs also at the level of seriousness in implementing it. Other variations such as the presence of a third party again.

Secondly, concerning the existence and role of the parties to the conflict nor affected, namely their immediate supervisor of the conflict, subordinates or employees (teachers and other personnel), learners (students / student / students), and the surrounding communities.

If the two sides have a strong will to resolve the problem, have the commitment to practice peace, and not fueled a third party, the conciliator both sides should take steps: *tabâyun, tafâhum, ta'awun, Ittifaq, for reconciliation,* and *takâtuf* .The first stage is *tabâyun* (mutual explain or clarify each) against complaints, perceived problems, measures the perceived harm, powers are disregarded, the rights were taken over, attitudes are seen as intrusive, etc. At this stage both parties are given the opportunity to express freely problem interchangeably. When one of the parties submits the case, the other party must listen carefully.

The second stage is *tafâhum* (mutually understand the complaints of others). At this stage the arbitrator should be aware of each of the parties that only accentuate the complaint itself according to its own judgment unilaterally. Normally both sides of the conflict are regularly featured on without the slightest desire to accept or at least explore his party complaint. In these circumstances arbitrator must expertly

conditioned and create an atmosphere where both warring sides were willing and able to understand his feelings. In these circumstances arbitrator must expertly conditioned and create an atmosphere that both warring sides were willing and able to understand his feelings. The trick is the arbitrator's conduct reverse modality that is how you feel each of the parties if they have experienced and felt it was reversed. Each party conditioned to understand the feelings of conflict opponent.

The third stage is *ta'awun* (mutual help, help, minimize the demands and seek mutually beneficial settlement or *win-win*). This is a follow-up phase of the phase *tafâhum.* This stage is a conditioning both sides are trying to find a solution on their own and help each other find a settlement against their respective opponents. Attitude which must be developed by the arbitrator at this stage is a mutual effort to find a good settlement for himself and his opponent, instead of mutual demands.

The fourth stage is *Ittifaq* (willingness to reach agreements or consensus between the two parties in conflict). Willingness agrees or realizes the consensus between the parties is essential in the process of conflict resolution interleaders of Islamic educational institutions completely and comprehensively. Consensus that includes an agreement to resolve equitably, to avoid hostilities agreement, the agreement to give sense to their respective supporters, an agreement to find common ground between the parties in conflict, an agreement to forget the wounds of the past, and the deal opens The new sheet to move jointly develop Islamic educational institutions.

The fifth stage is *ishl â h* (reconciliation or attempt to restore harmony and peace as its original state before the conflict, can also mean an attempt to improve relations between the two warring sides as before). This stage should be filled with a handshake, both symbolic and substantive

between the two parties in conflict as the final picture of a conflict, mutual forgiveness, mutual personal ambition bury the past, each show a realistic attitude, and each is committed to face the future Islamic educational institutions are they fighting so far.

The sixth stage is *takâtuf* (mutual agreement and reconciliation keep the newly established jointly by both parties who have been hostile). This stage is the stage safeguards against *ishl â h* which has been successfully agreed. This stage can be passed by way of: maintaining mutual commitment *ishl â h,* each taking care not to perform or repeat the mistakes of the past, each being careful not to hurt others, and each implement substance *ishl â h* who have done it.[128]

Bids strategy resolve conflicts of Qomar can be read as an offer methodological and practical. As a methodological offer, the skeleton can be adapted to the context of the existing problems. While as offer practical, step arranged Qomar live implemented step by step. More substantive aspect is the collective consciousness to avoid conflict, or if it has a conflict then a substantial step is to take the positive and seek measures to solve them.

F. STRATEGIC WAY OF BUILDING CONCORD

1. Role of Government

Inter-religious harmony is an important agenda that must constantly be fought. Constantly due to the harmony is not a condition that can occur naturally. Differences in various aspects of life make peace not easily realized. The history of life in various dimensions is laden with tension, violence, and conflict in various manifestations.

[128] Mujamil Qomar, *Strategi Pendidikan Islam* (Jakarta: Erlangga, 2013), p. 177-180.

Such complex realities have become inseparable part of our community life. Therefore, it takes effort to systematically and strategically to create harmony. Harmony does not mean there is no difference. The difference is that reality is not possible to be avoided, denied, let alone eliminated. Attitude is important to develop is how to understand the differences that exist together, valued, appreciated, and managed constructively to become wealth. If this can be realized then life will be richer color and full dynamics.

Creating harmony requires the involvement of all elements of society. Harmony should be awareness and also the responsibility of all parties. However, parties who have the power to do it is imperative for the government. Not that the other party does not have an important role, but it should be understood that the government should carry out the task of optimally for the establishment of harmony in society lead.

The government has a strategic role in creating harmony among religious believers. The task of government in creating the harmony of life that plural is constitutional and political efforts. Constitutionally, the maintenance of harmony in a pluralistic community life was seen in the assertion of the 1945 Article 29. This was confirmed by the formulation of the special session of the MPR 1998 theorized that one of the efforts to reform the field of religious life is "to foster harmony among religious believers as well as the formation and empowerment network among religious believers ".

At the policy level, this harmony arrangement embodied in the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and No. 8 In 2006 the government set up a task in fostering religious harmony based public awareness, and the establishment of the Forum for Religious Harmony (FKUB) at provincial and district level

cities.[129] It shows clearly that in fact the government has sought to regulate the lives of religious believers is well.

However, implementation on the ground is quite complicated. In many ways, the government needs to improve the effectiveness of its work. For indeed manage and organize complex community life was not easy. Not rare distinction which later evolved into riots. Facts riots showed that the government needs to do its job optimally.

In this regard, the necessary criticism is that the goal is improvement. Prof. Dr. Azyumardi Azra was a Muslim intellectual who criticized the government on the need for a more active role in creating harmony. He took the example of Ambon conflict when it takes place with a very terrible and turned into a war Sabil and Crusade for both religious groups. "Should", as Azra, "the government needs to immediately resolve this problem. Otherwise, damage to people and property will be even worse."[130]

Opinion of Azra has strategic significance. The government is supposed to do a variety of strategic actions related to such issues. Therefore, without a strategic move, the conflict would continue. And this sort of thing will bring a lot of casualties among the public.

Azra criticism can be interpreted in a wider context. It is important for government to carry out its duties effectively not only to the case of Ambon alone, but also a variety of other cases are spread evenly throughout Indonesia. This is due to the government's priority is to manage the country well in the various dimensions of life. This is certainly not an easy task because this country has a very high level of plurality. Managing requires perseverance, intelligence, and adequate capability. In connection with this, Azra asserted, "If the state

[129] Syahrin Harahap, *Teologi Kerukunan* (Jakarta: Prenada, 2011), p. 6-7.
[130] AzyumardiAzra, *Islam Substantif,* p. 58.

does not take measures in this regard, as tolerated so that later in the future will also avoid things like that. Thus, the state still has a crucial role."[131]

The government's role in resolving the conflict is unavoidable. Instead the government holds a significant role. Government indecision may be implicated in the conflict increasingly soluble. The implication, there will be more casualties and losses suffered. Surely it has no profit from the riots. Everything would have suffered a loss, whether or not they win or lose. Therefore, the best option is to maintain harmony.

The government is supposed to be doing their jobs. According to Azra, the role of government is part of the measures in the short term to create normal conditions. Therefore, the government can use repressive approach. Recovery by the police-military security is more firmly with commissioned officers who are not partisan, *fair,* and credible. Including the completion of the short-term this is the disarmament, both homemade and primitive weapons, is expressly anyway.

While the long-term settlement to cover restructuring patterns of interethnic relations and religious groups. Restructuring can also begin to open dialogue, honest and sincere among the relevant parties. Of willingness to listen to the aspirations and the hearts of each of these can then be formulated agreements are then formalized by Regulation.[132]

Dynamics of complex societies require a wise attitude. The role of government is to provide protection to the public in matters of religion. The role of this kind has a significant meaning in terms of building a harmonious and peaceful life.

[131] *Ibid.,* p. 105.
[132] Azyumardi Azra, *Reposisi,* p. 210.

Criticism should be given constructively Azra as hope to avoid more casualties arising from inter-religious conflicts.

2. Intensive Communication

Communication becomes an integral part of all human activities, both as individuals and as a group. Identity of man as a social being human requires dealing with others. According to Grace, communication touches every aspect of our lives. A study revealed that 70% of our waking time use to communicate. Communication determines the quality of our lives.[133]

Nobody can live alone. The need to interact with other people this can only be done by communication. Through human communication related to each other by a variety of purposes. In each of the steps of his life, man is always in need of communication. Through interacting and hanging out every day with each other, human life continues to dynamic and evolving. Thus, communication is characteristic inherent in human life.

Through communication with others we learn not only about who we are, but also how we feel about who we are. You love yourself when you have loved; You trust yourself when you have believed; You think you are smart when people around you assume you are smart; You feel you are handsome or beautiful when people around you also say so.[134]

Interaction with others is like a mirror of self. Through communication with others we will know how true our conditions. If we treat others well, we get the response would also be good. If we give a negative attitude, the response we

[133] Jalaluddin Rakhmat, *Psikologi Komunikasi,* (Bandung: Remaja Rosdakarya, 2008), p. vii.

[134] Deddy Mulyana, *Ilmu Komunikasi Suatu Pengantar,* 8th edition, (Bandung: Remaja Rosdakarya, 2005), p. 8.

get, too. Whatever form of behavior that we give to others, it will bounce back to us.

Thus, borrowing explanation Herbert Mead, every human being develops self—concept through interaction with others in the community—and it was done through communication. So communication is an effective means to get to know who we are through others, who became a mirror reflecting our imagination. Charles H. Cooley calls the looking-glass self, which is significantly determined by what someone is thinking about other people's thoughts against him. So stressed the importance of other people's responses are interpreted subjectively as a source of data about yourself.[135]

The intensity of communication between one person and another person is different. Along with the growth and development of the science of communication, the awareness to formulate a model of effective and efficient communication to achieve the goal. In-depth study of the communication strategy continues. This is consistent with the findings of the rapid communication technologies.

Intensive communication can be done through openness question. Disclosure of questions always contains positive and negative judgment. This is the intrinsic relationship between knowledge and questions. Knowledge not only means judge things properly, but also to set aside anything that is not right. Question, therefore, is the path to knowledge. Therefore, the essence of knowledge is looked at and investigated what the cons. The virtue of knowledge rather than simply shared opinion lies in its ability to predict opposite possibility, and that's why from the beginning of knowledge is dialectic.

[135] *Ibid*., p.10.

Knowledge will come on people who want to ask and open up the antithesis in the form of yes/no.[136]

The most important provision in asking is the recognition that a person does not know, and this is really heavy because *doxa* makes people blind to ignorance. According to Plato, the difficulty to admit that he did not know because of the *doxa* or public opinion. Recognition of ignorance can arise because of the sudden idea. Flashes of ideas are a kind of inspiration about the direction and possible questions that arise from something disturbing someone's attention and prejudice. Thus, the flash of an idea is not particularly understood as the inspiration of the answers, but on any statement about something disturbing attention. The main requirement of the conversation is aware of the other person with us, not tied up with terms of reference as in a seminar. Conversation requires one party does not ignore the opinion of others.[137]

Therefore, the foundation should dialogue is the realization that both parties involved in the dialogue is not yet complete, full yet, and have not been perfect in knowledge and appreciation of something. The fact so rich might not caught all aspects and its elements. Because only understand the reality of one and several aspects and only certain elements, then one needs to hold a dialogue. Dialogue is a cultural activity. Humans are not high culture to achieve its purpose using coercion, violence, fights, and wars. Human being cultured using talks, discussions, exchange ideas, and arguments and reasons to convince, change of mind or way of acting another person or group. Dialogue is a hallmark of advanced and democratic society. Without dialogue is not possible welfare and betterment of life together. It is impossible to create a

[136] Inyiak Ridwan Muzir, *Hermeneutika Filosofis Hans-Georg Gadamer*, p. 158-159.

[137] *Ibid.,* p. 160-161.

democratic society whose members have the same rights and obligations.

Dialogues are well done and followed by those who qualify can bring maximum results. On a personal level, dialogue can improve mutual understanding and receiving, as well as develop a peaceful life together and mutual respect and mutual enrichment. At work, the dialogue can help smooth the planning, implementation, and evaluation of work. In society, the dialogue can be a means for mutual understanding, accepting, and cooperation among the various groups of people of different cultural backgrounds, education, level of economic, ideological, and religious beliefs. In the whole life of the nation, national dialogue could solve the problem, plan and carry out the development of the nation, and took the direction of the nation into the future.[138]

Dialogue in the context of Muslim-Christian relations became one of Azra attention. In this regard, Azra said,

> "Regarding the relationship between Muslims and Christians, this issue should be discussed openly. Let put it on the table, let's talk about everything on the table. We cannons hidden it under our carpet, we cannot hide under our carpet. So far, we tend to mince words; sat for a while, dialogues, smiles among religious leaders, and after it is completed, but no talks were brave and forthright and sincere."[139]
>
> The importance of dialogue is already recognized by many parties. But the dialogue in a substantial meaning it was not easy. Dialogue is often under the control of interest, suspicion, and the desire to beat other parties involved in the dialogue. The implication, the dialogue takes place only formally and do not have constructive implications in building mutual understanding and comprehension.

[138] Agus M. Hardjana, *Komunikasi Intrapersonal & Interpersonal,* 5th edition,(Yogyakarta: Kanisius, 2007), p. 105-106.

[139]Azyumardi Azra, *Islam Substantif*, p. 68.

Indonesia itself, according to Azra, actually has an interesting history associated with this dialogue. Islamic-Christian dialogue in Indonesia, according to Azra, is a new beginning to find momentum in the New Order. Momentum was not only caused the emergence of developments unfavorable interreligious relations in the post-Suharto era, but also the choice of economic development policies pursued by the Suharto government. This dialogue, says Azra, not initiated religious functionaries or intellectual circles each, but rather by the government, in particular through the Department of Religion.[140]

New interreligious dialogue momentum during the Mukti Ali became minister of religion. Mukti Ali, an expert on comparative religion, fully aware of the principles of interfaith dialogue success. He tried to foster dialogue founded on mutual trust and faith of each religious community.

Previously, since the arrival of the Dutch colonial, Muslim-Christian relations are often strained and tinged with tension, successfully suppressed the colonial rulers so not into open conflict. Antagonistic relationship was often characterized by polemics and public protests, especially after the rise of Islamic organizations since the decade of the 20th century.

3. Improve Human Resources of Ummah

Quality of Human Resources (HR) became one of the parameters in improving progress in various aspects of life. Qualified human has a greater potential to be invited to jointly build a better life and quality. While human resources are inferior, of course it is difficult to get together to embody the

[140] Azyumardi Azra, *Reposisi*, p. 212.

ideals of a better life. The quality of human resources affect the attitude, mentality, way of life, and all matters relating to themselves, the environment, society, and all aspects of life. Improving the quality of life among religious believers also cannot ignore the importance of the role of human quality improvement.

Improving the quality of human resources can be done in many ways. Education is believed to be the most effective institutions to make it happen. This is because the quality of human creativity that has a high. He will always have ideas and initiatives to address the reality. According Mujamil Qomar, ideas and initiatives that creative people so much so that not a little ahead of his time because they empower the imagination, either by thinking posteriori by reading, analyzing and reviewing the tendency to think of reality as well as a priori by relying on the strength *tafakkur* (contemplation) . How to think aposteriori and apriori, according Qomar, is very useful in preparing and developing the scientific repertoire, both theoretically and practically in the plains. Included in this context is to review the theory and develop a strategy to build harmony.

Furthermore Qomar explains that way of thinking *posteriori* (business gets knowledge after experiencing) in formulating ideas and productive-strategic actions can be started with reading, observe and examine the trend of reality. Reality is storing a variety of meanings. It could be transformed into another reality as reality iron into the car, the thread becomes gloves, soybeans into tofu, waste into fertilizer, and various changes in the simple reality be reality very high economic value as the result of some sort of advanced technology aircraft, missiles, computers, internet etc.

The process to run, according Qomar, said the key lies in the term "make", i.e. making of simple materials into goods that have a strategic function. The word "make" was loaded with

processing capabilities. Muslims should think about how to process something simple into high-value goods, and then do the experiment as a form of action. They should try to reveal the "secret" way to process it because when mastered the process, they became very open access to create something including modern technology.

Then they thought should be developed more widely. They should be sensitive capturing this nature as raw materials that can be processed into various strategic needs. Venture deep thinking and doing experiments need to get used as a reflection of habituation-productive to think and act strategically.

In a situation of intense competition, a person is required to think very seriously and act on target. It is starting from a simple work to modern technology. For example, for a craftsman rattan chair, he demanded to criticize creations-old creations and creations of other craftsmen then modify continuously in order to create the most attractive models as an alternative for buyers or consumers. Likewise, demands the same happens to the designer models of cars that will be marketed. They are required to think and act strategically in order to productively-creations-creations hard sell in the market. Moreover, the designers of mobile phones, they are required to think productively with the idea of perfection and completeness various programs. Otherwise, the risk is definitely creation buyers shunned because less complete with the creations of other designers. It seems that the same formula applies to all professions when faced stiff competition once.[141]

In connection with the effort to build a harmonious life among religious, Azra also see that the quality of the human

[141]Mujamil Qomar, *Pemikiran Islam Metodologis, Model Pemikiran Alternatif dalam Memajukan Peradaban Islam* (Yogyakarta: Teras, 2012), p. 72-73.

being has a very important role. According to Azra, one step toward the creation of quality human can be done by giving birth to ideas that are better suited to the context of Indonesian society.

Azra gives a positive appreciation of the neo-Islamic modernism. He agreed with John Esposito who claimed that neo-modernism is a movement that is most appropriate to developmental conditions faced by Muslims. This is due to the group sees the early Islamic periods as periods foster normative ideals. Neo-modernism pressure point is in terms of substance and principle than the forms and things that just socio-historically conditioned.

If optimism about the future and social activism is a fundamental attitude to the paradigm (updates in Indonesia) it, then it will impact positively on the attitudes of moderation so that the plurality and the need to strengthen social integration in rapid social change can be preserved. Through this model updates, plurality and social integrity should not be sacrificed.[142]

4. The Role of Religious Leaders

Indonesian society in general has a relationship patron-client. This pattern suggests that there is social stratification in the life of Indonesian society. In this kind of relationship patterns, the patron has a significant role. Patron which is represented in the figures, including religious leaders, become a community referral client-its. What is done or said by the patron will be a reference for the people they lead.

Harmony among religious believers who now faces a variety of challenges requires the role of the characters. The

[142]Azyumardi Azra, "Jejak Fazlur Rahman dalam Wacana Islam di Indonesia", in Abd. A'la, *Dari Neomodernisme ke Islam Liberal, Jejak Fazlur Rahman dalam Wacana Islam di Indonesia* (Jakarta: Paramadina, 2003), p. Xiv.

figures should perform its role effectively in order to develop harmony in the true sense, not the superficial harmony.

Religious leaders have an important role in building harmony. This is because religious leaders have the authority to do so. Authority owned by religious figures obtained in several ways. *First,* the authority of the people who came from the recognition of its capabilities in performing religious duties is perhaps most clearly seen in the case of Islam. Islam has characteristics that do not have the ecclesiastical structure. In Islam, scholars known as the main functionaries of Islam, is not formed on the basis of certain ecclesiastical structure. Source of authority is possessed by scholars coming from its scientific, behavior, commitment, and personal noble values.[143]

Second, the authority of the ecclesiastical structure through specific ordination process. In this framework, not everyone can be legitimate as religious functionaries. The validity and authority can only be obtained only through ecclesiastical structure. This sort of thing is seen in the case of Catholics.[144]

Third, the authority of the state based on the removal or appointment to positions of religious bureaucracy created by the state. Religious functionaries who obtained the authority of this state may not have possessed the effect of religious functionaries who received authority from the people or ecclesiastical structure. However, the position of religious leaders in the form of this kind has been there and has a special role in the dynamics of religious life journey.[145]

With the authority of the—of any such authority acquired—religious leaders should utilize his authoritative

[143] Azra, *Konteks Berteologi*, p. 56-57. K.H. M.A. See K.H. M.A. Sahal Mahfudh, *Nuansa Fiqh Sosial* (Yogyakarta: LKiS, 2012), p. 177.

[144] Azyumardi Azra, *Konteks Berteologi,* p. 57.

[145] *Ibid*.

potential to empower people. Harmony among religious believers will create more optimal when religious leaders perform its role well. For Azra, "The scholars of various organizations can mobilize and involve leaders of other religions (of the church) so that peace efforts can be done more thoroughly."[146]

Ideally religious leaders do not wait passively in the quest for a comprehensive peace. Initiative and creativity in terms of realizing the goal of this kind does not appear out of nowhere sometimes. It takes others to be the trigger, including the government. Fundamental aspects emphasized by Azra is the harmony will be better able to be realized if the clergy to perform its role optimally.

5. Exploring the Nature of Islam Tolerant

Islam as a religion is one, but the way of understanding Islam is manifold. Diversity in the Islamic understanding of this is a logical consequence of the dialectic which pervades in every space and time. On universal values, wherever Islam is also one and the same. But the interpretive area, the face of Islam is very diverse. Between one region to other regions have differences.

This kind of true diversity becomes part of a reality that does not need to be contradicted. According to Azra, a strange thing—even contradictory and absurd—if Moslem in Indonesia today likes to attack certain groups—both fellow followers of Islam as well as against other faiths—because of its history, the Moslem it is a pioneer and exemplary leadership plural society. Muslims are best able to lead without suppressing the rights of those whose beliefs different religion.

As a historian, Azra reinforces his argument with historical evidence solid. According to Azra, long before Islam

[146] AzyumardiAzra, *Islam Substantif,* p. 104-105.

emerged, there are groups called the hanîfiyah. The hanîfiyah are Arabs who refuse to associate partners with God. The hanîfiyah refused to participate in pagan rituals and already has his own theological concepts, namely the one God. Azra call it a *strict monotheism*. In the Qur'an, man Hanif is identified with Abraham that the truth finally found the true God.[147]

Message of Muhammad to spread Islam as a religion is because many people who deny their Hanif nature. Not only deny, but even also partners with Allah. Religions were born through a series of tradition. People use their intellect to create their own views about God. Thus, religious pluralism is impossible to avoid. Even among the followers of Islam, differences of opinion, interpretation, and religious ideology is also a necessity; it is the laws that are unlikely to be eliminated.[148]

According to Azra, Islamic Indonesia as part of Islam in Southeast Asia has distinctive characteristics that are different from the nature of Islam in other areas, particularly in the Middle East. "An essential characteristic of Islam in Southeast Asia, for example, the character of a more peaceful, friendly, and tolerant", said Azra.[149]

Islamic pattern in an area basically is a combination of various factors that influence each other so as to form the identity. It has similarly with the Indonesian Islam. Possessed distinctive character of Indonesian Islam is tolerance

Azra himself also confirms this sort of thing. According to him, the positive characteristics of this kind is not only his personal views alone, but also recognized by many experts.

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147 Azyumardi Azra, *Konteks Berteologi,*p. 27.

148 Andina Dwifatma, *Cerita Azra, Biografi Cendekiawan Muslim Azyumardi Azra* (Jakarta: Erlangga, 2011), p. 239-240.

149 Azyumardi Azra, *Renaisans,* p. xv.

This sort of thing is not just a characteristic of the present alone, but for a long time.

"The nature of Islam as it is recognized by many observers or" orientation "in the past. Among Thomas W. Arnold, with his classic book, *The Preaching of Islam* (1950) which concluded that the spread and the historical development of Islam in Southeast Asia in contrast to the expansion of Islam in many parts of the Middle East, South Asia, and Africa are the sources of Islam in the Middle East called *fath* (or *Futuh*), the exemption, which often involve military force. Although *Futuh* in these areas is not always an imposition locals to embrace Islam, eventually these areas experiences "Arabization" more intense. In contrast, the spread of Islam in Southeast Asia never called *Futuh* that accompanied the presence of Muslim military forces from the outside. The result often referred to as the Southeast Asian Muslim region *the least Arabicized* --mostly less experienced Arabization".[150]

Long quote of Azra's opinion reinforces evidence peaceful character of Indonesian Islam. Islam in Indonesia has distinctive characteristics that are different from the Arab Islam. Interaction with the values and culture of Indonesia, Islam Indonesia is not much influenced by Arabic culture. Viewed from a historical perspective, the nature of this kind can be traced from the beginning of the spread of Islam.

"The spread of Islam is so massive in the Indo-Malay in these times is not only related to the traders or rather with what is called Reid as" *repaid commercialization* "of Southeast Asia. At the same, it is important also note the presence of Sufi teachers' nomads who move from one place to another to spread Islam. In contrast to the merchants or the world trade

[150] *Ibid*., p. xvi.

in general are concentrated in coastal areas open and cosmopolitan, the Sufi teachers' nomads penetrated inland areas are covered, which is controlled by an agrarian culture and distinctive cosmopolitan outlook ".[151]

In another of his books, further Azra insists on the character of Indonesian Islam is tolerant;

> "The diversity of ethnicity and its potential divisive and conflict immediately defused by a factor of Islam as a religion followed by the majority of the Muslim population into a" *supra-identity* "and the focus of loyalty that transcends the identity of identity and loyalty. Thus, the advent and development of Islam in Indonesia is not only brings together various ethnic groups in the religious views and the same world, but also in important aspects—which in fact is the basis of nationalism—especially language. Thanks to Islam, Malay who later became Indonesian, became *the lingua franca of* the various ethnic groups in Indonesia. "[152]

Indonesia is a Muslim region with the most minimal Arabic influences. Islam was first introduced by Muslim traders from Arabia in the 8th century and 9, but there was no conversion of the local population to Islam. Muslim traders have spent more time with the trade. Momentum new Islamization occurs when teachers Sufi wanderers come to various regions in Indonesia since the late 12th century. This led to Islam in Indonesia has a style that is unique accommodating; tend synergetic with the local culture. But 'syncretism' is being challenged Islamic reform since the 17th century, so the history of Islam in this country is a history of

[151] Azyumardi Azra*, Renaisans,* p. 23.
[152] *Ibid.*, p. 114

continuous journey toward orthodoxy in certain aspects of the contextual environment of Indonesia.[153]

Tolerant Islamic character as the description above will be better able to understand the reality of the differences which have become inseparable part of the lives of Muslims.

[153] Andina Dwifatma, *Cerita Azra,* p. 242.

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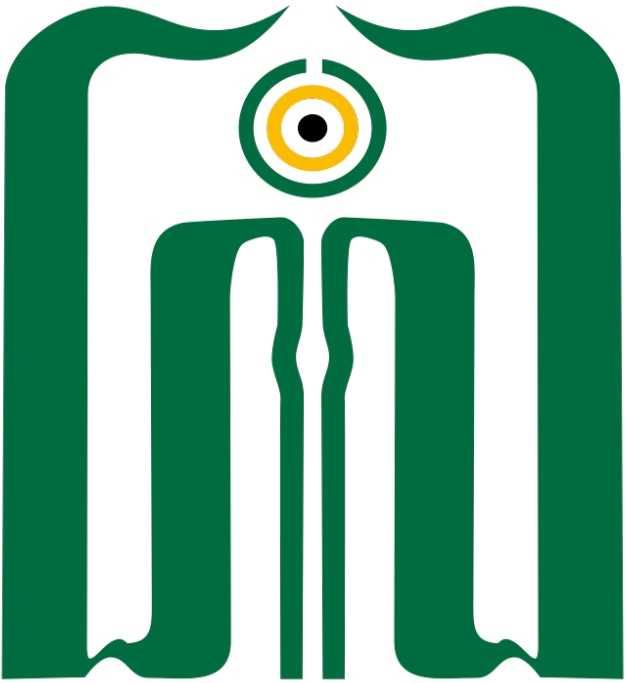
IKATAN SARJANA NAHDLATUL ULAMA

TULUNGAGUNG – INDONESIA



UNIVERSITAS ISLAM NEGERI
SAYYID ALI RAHMATULLAH
TULUNGAGUNG

ISLAM AND RELIGIOUS PLURALISM

THE DYNAMICS OF MEANING SEIZE

Writing a book with the theme that becomes a matter of debate in the community, as the theme of this book, it is actually not an easy work. There are fears lest this work instead of contributing to the enlightenment of social life, but it rather a new matter of debate. I guess it is sort of reasonable by considering that a given current text belongs to the public, it will be interpreted freely by its readers. The Author of the text himself has no authority to compel the reader to follow the interpretation of the author. Everything is free to produce meaning and understanding in accordance with the context of each reader. The problem is not on the diversity of interpretation itself. The diversity of interpretation has become a reality as well as a logical consequence that should be accepted.

The problem is the attitude after reading the text. Hence, knowledge, understanding, awareness, and maturity of thought are necessarily needed. If this sort of thing has been realized, any model text will not be a problem anymore. It becomes a creative and productive topic of discussion and debate. If there is a reader who does not agree, he/she will take an effort proportionally by writing a similar text to give a rebuttal or clarification. A problem arises when the readers do not have the maturity and intellectual attitude. Disapproval of a certain book, for example, is not countered with books, but by doing a demonstration or by establishing a fatwa. This is not a form of creative and constructive response.

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